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# BOTH SIDES.

VOL. I. NO. 1.

"Truth is mighty, and will prevail."

MONDAY, JUNE 28, 1875.

## PROSPECTUS.

BOTH SIDES is projected as a medium for the free discussion of *Both Sides* of the great question of the day, viz., "Christianity and the Inspiration of the Bible!"

The paper will be open for communications from Infidel as well as Christian writers.

It will be a medium for the free discussion of the many points of argument between the Believer and the Free-thinker, and no restrictions will be placed on either side, except that all personalities and disrespectful language must be avoided, in fact, BOTH SIDES is established in the interest of truth and not as a medium for personal attacks on the contributors.

It is the intention of the Publisher, if sufficient encouragement is afforded to furnish the paper with an entire new dress, and to enlarge the size, as the circulation and the demand for space increases.

The second number of BOTH SIDES will be published on Monday, July 5th, and an additional number every succeeding Monday.

Subscription price \$1.50 per year, postage free. All subscriptions to be paid in advance.

All communications and subscriptions to be sent to

J. C. PANKHURST,

Publisher.

Aylmer, Ont., June, 1875,

An exciting debate between Prof. O. A. Burgess, President of the N. W. C. University, Indianapolis, Indiana, and Mr. B. F. Underwood, the champion of the Liberal party of the United States, will take place in the Town Hall, Aylmer, commencing on Tuesday evening, June 29, at 6 o'clock, prompt. The subject of discussion will be the "Divinity of the Bible."

## Christian Department.

"The word of the Lord endureth for ever."

### Why I am a Christian.

BY A MAN OF YEARS.

I AM asked for an *argument* in favor of Christianity, but no man's faith is settled by a mere logical argument. Religion is a matter personal and of vast moment to every human soul, and must be accepted by us on the grounds of its truth and value to each human being. The considerations in favor of Christianity are moral and cumulative. Every one of the arguments presented in support of the Christian religion may not be valid, and yet the argument as a whole may be sound, and Christianity may be true. There are valid reasons for Christianity which may not carry conviction to all conscientious minds alike. Christianity, like any other moral question, may have its mysteries (similar to many other great facts, the truth of which no one can deny) its discrepancies, and its apparently weak points, and be most assuredly true after all. There are great difficulties in the question, Is Beecher guilty or not? But nevertheless, either the affirmative or negative of the question is true; and the sum of considerations put forth in the evidence, *pro* and *con*, convince me that he is *innocent*. So, in like manner I am persuaded by a multitude of concurrent considerations of an over-mastering character, that the claims of Christianity are just and valid, although there may be some minor objections sometimes urged against it, which I may not be able at once to explain, or fully answer. I propose to furnish a summary of the reasons why I give my adhesion to Christianity, and am willing to rest my soul upon it for this world and the next.

1. *I am a Christian because the Christian Scriptures*, (by which I mean all the books of the Holy Bible, for the New Testament affirms the Old), *presents before us the existence of a Supreme Almighty personal Intelligence, who made the Universe, and who upholds and directs all things.*

I need not stop to show that the above sublime doctrine is taught in the Christian Scriptures, or in what way it is taught. That this is the teaching of the Bible and the belief of Christians is admitted by those opponents of Christianity, the Pantheists and Atheists of our day, whose admission is implied in their very opposition and arguments against Christianity, or this feature of it. The bare announcement of the existence of one Almighty God is enough to commend it to any human mind sufficiently developed to comprehend the proposition. It is not so much that his intellect approves it, as that it meets his instinctive cravings, placed within

him by the Author of his existence, which is presumptive proof that there is a supreme God. We must either admit an author of the material universe, who was from eternity, or else we must admit the eternity of matter itself, which is a thing utterly inconceivable, and would deprive the universe of an intelligent Creator; and there are marks of infinite intelligence in the unity, harmony, and wise adaptation in every part of the material universe. To illustrate this would be an insult to ordinary observation and reflection. The teaching of that large and elaborate work, the *Cosmos* of Baron von Humboldt, one of the greatest and most traveled of scientists, is to confirm and illustrate this unity in diversity, although he never says one word about the Creator. But the marks of design imply a Designer; and to deny the miracle of Creation, the result of which is to say that such unity and harmony have arisen from a "fortuitous concourse of atoms," makes a vastly greater draft on human credulity, than it does to believe that there is an unoriginated, eternal intelligence, who planned and whose Almighty hand "Made all things that exist," and who "Upholds all things by the word of his power." We may talk of crystalization and the laws of chemical affinity, and of kindred subjects, but do we understand a whit more of the secrets and the causes of their spontaneous action? And who impressed these attributes, or whatever else they may be called, upon matter, and who instituted the physical laws by which they are governed? This inquiry admits of only one satisfactory answer: the *unoriginated first cause of all things*. To such a being there can be nothing greater, or less than another, but

"He sees, with equal eye, as Lord of all,  
A hero perish and a sparrow fall."

The Scriptural doctrine of His benign and efficiently watchful care meets a craving of the human heart, which very craving is a proof of the divinity of its source and the reality of its great object. The great mistake of unbelieving philosophers is, that they ignore the evidence from man's moral and emotional nature. The truth of religion can never be settled by a mathematical demonstration. The imagination is often a surer guide to truth than ratiocination. The sublime conceptions of God contained in the early Hebrew Scripture written by unschooled nomades, is a proof of the inspiration of the writers. No wonder when their conceptions were written down, they should prove the most elevated of poetry. The topic might be indefinitely amplified, but I forbear.

The one reason I have given is only one out of a vast number, more or less related to each other, why I am a Christian. It will be perceived, that my plea for religion is entirely my own. It is not what I have known authors to write, or heard authorities say, but what are the



considerations which weigh with my own mind, after a somewhat lengthened life—of earnest thought, reading and observation, yea, and devout aspiration to the “Father of Light” for guidance. I choose to put the all-absorbing question of the truth or falsehood of the Christian religion in its practical aspect or consequence to me, rather than to stake it on any merely dialectic discussion. And this the rather, as I do not claim to be highly learned or scientific, nor have I access to books of reference on the points in dispute, and I am too busy to master them, if I had. But these prohibitions and deficiencies do not, therefore, debar me from attaining to assurance on this all important subject, otherwise very few might hope to “Come to a knowledge of the truth.” At some future time, I may show how fully I have verified the truth of Christ’s declaration,—“If any man will do His (God’s) will, he shall know of the doctrine whether it be of God, or whether I speak of myself.”

### Both Sides.

Yes, let us have them.—Both sides of those questions which are, peculiarly the questions of the day. Let us have a full and free discussion upon the merits of the Bible and the modern teachings of science. While we believe that false religion and superstition will lose by thorough investigation, we have no fear for pure Christianity. We will risk the Bible against everything that can be said or written against it. That Holy Book has stood the test of ages that are past, and, we doubt not, will stand the test of ages that are yet to come. Christianity has proved itself as completely adapted to the wants of man’s moral nature, as food and air are adapted to the necessities of his physical constitution, and the world will not do without it. If it be possible to destroy the intense yearnings of our spiritual nature, to annihilate the noblest sentiments that move us, or to quench the loftiest aspirations that animate us; then may it be possible also to supersede the only means that develop and satisfy our spiritual susceptibilities.

The sentiments of the Bible are incorporated with our feelings. Its moral teachings are identified with every virtuous action of our lives. Its promises alone include a period beyond the darkness of death, and embrace everything that brightens the future and that affords a guarantee of reunion with the loved ones that have passed away before us.

Let the Bible and the religion it inculcates be put to the most crucial test. Its own pages contain the injunction, “Prove all things, hold fast that which is good.” and also the declaration that truth seeks for the manifestations of life. If it be of God it must stand. Like its truths will endure for ever. “Heaven and earth shall pass away, but my words shall not pass away,” is an oracle to be tested by the immutability and indestructibility of Bible truths. He who fears for the decadence of the Bible does not believe the oracular declarations of its perpetual endurance, contained in its own teaching, and fails to show his trust in the providence of its Divine Author.

Certainly the Bible will lose nothing by the quibbles of the scoffer. It will surely not be impaired by the vituperations of those who despise its sanctions; or have its bright lustre dimmed by the invectives of those who hate its author and delight to trample his authority under foot. The most timid Christian feels the Divine treasure safe from such imbecile and futile assaults which only recoil upon the weak men who make them. The only questions upon the subject, which agitate the public mind, that are worthy of notice are in reference to the teachings of modern science. And these questions also are to be met with regard to the inculcations of the Bible itself, whose author is therein declared to be the Creator and upholder of the physical universe. The history of creation as written in the Scriptures, and as written upon the rocks ought to agree. There should be no discrepancy between true science and the Bible. One may teach what the other does not teach, and, what it obviously was never intended to teach, but (the Bible being of God) they cannot be in opposition to each other. Many apparent difficulties that have presented themselves, have already vanished before the touch of faithful investigation.

On the one hand, it has been shown that passages of Scripture, which were challenged, had not been properly translated, properly construed or properly understood; while, on the other hand, it has been proved that scientists have mistaken hypothesis for fact, and supposition for proof. On both sides there is prejudice and bold assumption. The bigoted theologian refuses to acknowledge the claims of science and injures the cause he professes to vindicate by the repudiation of the most manifest truths; while the man of science, ignorant of the Scriptures, and strongly prejudiced against their teachings, confidently assumes that they are fabulous. Concerning issues that are so momentous may we not hope for a more patient and candid enquiry, that while the bigoted zealot and the sneering infidel squander their time and misuse their talents and learning in denunciation and jibes, the intelligent Christian and the enlightened philosopher will calmly discuss the matter with a view to the elucidation of truth.

As we view the matter not only present happiness and peace, but eternal bliss depend on a decision in favor of gospel truth. If the Bible be true, all the odds are in our favor. The Pantheist in his helmless boat of speculative philosophy is drifting on the dark waters of interminable doubt to an unknown destiny. The Christian in the staunch, well-steered vessel of religious faith is sailing on the peaceful waters of revealed truth to the haven of eternal rest and felicity.

The Godless scientist has a world without a Creator, a vast universe occupying measureless space, making and governing itself. The believer has a personal Creator who is also his Father, and so deeply interested in all that he has made that not even a sparrow falls to the ground without his observation. The one worships *nothing* or *everything*; the other worships and adores a being of infinite wisdom, boundless goodness and illimitable power. The one expects an end

like the end of a tiny insect or to disappear like the evening cloud dissolving in the air; the other looks forward to the full fruition of eternal life and the society of the noblest intelligences of the universe for ever and ever.

E. SHEPPARD.

Kingsmill, Ontario.

To the Editor of BOTH SIDES.

In addition to the short article preceding please insert the subjoined.—E. SHEPPARD.

THE ABIDING WORD.—No army ever survived so many battles as the Bible; no citadel ever stood so many sieges; no rock was ever battered by so many hurricanes and so swept by storms. And yet it stands. It has seen the rise and downfall of Daniel’s four empires. Assyria bequeaths a few mutilated figures to the riches of the British Museum. Media and Persia, like Babylon, which they conquered, have been weighed in the balance and long ago found wanting. Greece faintly survives in its historic name; “Tis living Greece no more;” and the iron dome of the Caesars is held in precarious occupation by a feeble hand. And yet the book that foretells all this survives. While nations, kings, philosophers, systems, institutions have died away, the Bible now exercises man’s deepest thoughts, is examined by the keenest intellects, stands revered before the highest tribunals, is more read, and sifted, and debated, more devoutly loved and more vehemently assailed, more defended and more denied, more industriously translated and freely given to the world, more honored and abused than any other book the world ever saw. It survives all changes, itself unchanged; it sees all things decay, itself incorruptible; it sees myriads of other books engulfed in the stream of time, yet it is borne along triumphantly on the wave; and it will be borne along, until the mystic angel shall plant his foot upon the sea, and swear by Him that liveth forever and ever, that time shall be no longer. “For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away; but the Word of the Lord endureth forever.”

### A Plea for the Existence of a God.

MR. EDITOR,—I frankly confess that I am one of those so-called deluded (?) individuals who firmly and implicitly believe in the existence of a God. No one can contend that there is anything absurd in the idea of an eternal, intelligent First-Cause, from whom all things have received their being. No one can doubt that the supposition of the existence of such a being seems to account for the phenomena of nature; and it is equally certain that they cannot be rationally accounted for on any other hypothesis.

To deny that in animals and vegetables there are evident marks of design would be as unreasonable as to deny that any thing exists. Thus the eye was formed to see, the ear to hear, the mouth to masticate our food, the stomach to digest it, the various internal organs to separate the particles suited for nutrition from the mass, and by a wonderful and inexplicable process to convert or assimilate these particles into the various forms and organs which constitute the human body. For the sceptic to affirm that in all these contrivances and operations there are no evidences of design is certainly to contradict the intimate conviction of his own reason. If then there are undoubted manifestations of design abounding in the world around us, there must be a designer. Who gave existence to all these effects. As then design manifest in any effect, leads necessarily to the conclusion, that



intelligence existed in the cause, there is no escape from the conviction, that the cause for the existence of animals and vegetables is a wise and powerful being.

But while the argument from *design* may only demonstrate that the author of our being is intelligent and powerful, the existence of conscience seems to indicate that he is not only wise and powerful, but that he is also a *moral* Being exercising a moral government over us. The very existence of such a faculty in man forcibly implies that he has a superior to whom he is amenable for his conduct. The feeling of moral obligation which accompanies every perception of right and wrong appears to indicate that man is under law; for what is moral obligation but a moral law; and if we are under a law, there must be a lawgiver (for we cannot conceive of a law without a lawgiver,) who has incorporated the elements of his law into our very constitution.

The atheist when he feels, as he must, remorse for some great crime, can scarcely help believing that there is a God who is displeased with his wicked conduct and who will punish him hereafter; for the keen anguish of remorse seems to point to a punishment which is future.

The existence of an accusing conscience cannot in any way be so satisfactorily accounted for, as by the supposition that man is the creature of a being who intended to form him in such a manner, that he should have control over his actions and who has left an indelible proof of *His* authority in the mind of every man.

Yours, &c., VERITAS.

### Thoughts on Immortality.

"The day passes and what becomes of us?  
The night hastens on and who is prepared for it."

To the Editor of BOTH SIDES.

SIR,—Old age deprives us of the free use of our organs, and death steps forward and leads us down to inorganic matter. Now from inorganic matter all organisms grow, assume various forms, and after reaching their maximum, declines and finally die and decay, and thus go back into inorganic matter again, and from which new organisms are constantly shooting forth, unfolding beauties which the artist in vain attempts to imitate. All this is constantly going on. How wonderful is nature.

IS MAN IMMORTAL?

As matter undergoes constant and eternal changes, yet not a particle is lost in the great laboratory of nature, and as man is material, he too is matter and hence cannot be annihilated as such. But his form or individuality is soon lost sight of, and in all probability forever. Hence man is *mortal* and of short duration as man; but as material or matter he is eternal. Some argue that the *soul*, spirit, or mind (which seem to be synonymous terms), will live for ever. This seems as if it might be true, if human intelligence should always remain on the earth, for they would be influenced for all time to come by the force of minds that had preceded them. But if any great revolution should take place to prevent the propagation and growth of human and intellectual beings, then the influence of our minds would cease, so soon as the chain was broken, the souls and bodies of men would alike be dead.

V.

[Published by request.]

### There is a God!

BY J. B. PARKER DOYLE.

"The Fool hath said in his heart, There is no God."

What, no God! O tremble sceptic,  
When you utter such a thought!  
Seest thou not around thee ever,  
Works which man has never wrought?  
Go thou forth upon the earth—  
View the wonders of the land;  
And thou canst not but behold  
Works of an Almighty hand!

Make your way through Nature's garden—  
Study well each tender flower,  
For from them the fool can learn  
Wisdom for a future hour.  
See them raise their tiny heads,  
Smiling—blushing up to heaven;  
Thanking their all-wise Creator  
For the life unto them given.

View them when the sun looks down  
Upon them in Summer days,  
See them like a modest maiden,  
Blush beneath his piercing gaze;  
But when Evening kisses Earth,  
And the sun is veiled from view,  
They unfold their little petals,  
And inhale the falling dew.

Go thou down into the ocean,  
Where the modest mermaids sleep,  
And explore each rock and cavern,  
Where Neptune his secrets keep,  
See the earth—the different stratas—  
Rock of every form and size;  
Had they voices they would tell you  
Of a being great and wise!

If you still want further proof,  
Sceptic, see thy brother man;—  
Study well his architecture,  
And his many beauties scan:  
And then wander through the forest,  
Catching the low minstrelsy  
Of the birds. You'll hear their voices  
Praising God eternally!

When you walk upon the highway  
Or upon the soft green sod,  
Ask the living things of Nature  
If there's such a one as God!  
And though speechless they will answer,  
"God, our Maker's everywhere;  
"By his hand we have our being,  
"And partake of Heaven's pure air."

Go thou sceptic, to the woodlands:  
See the noble trees which rear  
Their majestic heads above—  
You will read a lesson there.  
Written on each leaf and blossom  
Is a lesson, deep profound;  
Read them, then, and profit by them,  
If thou would'st in truth abound.

Cease your doubtings, O vain mortal;  
Banish your philosophy;  
For God hears thy treason sayings,  
And thy wicked blasphemy.

\* \* \* \*

You should not only be religious and love religion; you should make religion attractive, useful, and agreeable to every one around. The sick will like your religion if it leads you to tend them, your family will be attracted to it if they see you more careful in your duties, more patient, more diligent, more gentle in finding fault. If your husband sees that, as you become more devout, you are also more affectionate to him, more tenderly submissive, he would be won to your religion. In a word, let your religion be as winning to others as possible.

### A Query.

June 17th, 1875.

To the Editor of BOTH SIDES.

MR. EDITOR,—I have not lived very long in this country, but during my sojourn here I have heard many expositions and descriptions of the great and final judgment day, when the archangel's trump shall sound and the many millions that shall have peopled this earth, during ages of man's sojourn here, shall come forth to the judgment, &c.

Now these various descriptions have had a tendency to confuse me in regard to this very important occurrence.

Will some one of your many able correspondents please give a Scriptural exposition? Will all the peoples of this earth at the same time, that is on the same day as we understand reckoning of time appear at the judgment of the Eternal? Will these same earthly bodies rise from their various resting places? And if so, where have the souls of those who died in the past existed between death and judgment?

Yours, &c.,

AN INQUIRER.

### Practical Atheism.

Published by request.

The drift of speculative thought at the present day is in the direction of materialism. What is called the Positive Philosophy, that in different degrees of dilution runs through the popular scientific speculations, is, if not absolutely atheistic, so far atheistic that it separates God from his works, denies his providential control, and represents him as without any direct interest in the affairs of the world. He makes the universe as a man makes a watch, and having wound it up, it goes itself. We are concerned only with matter and its forces. Out of these, all things are evolved according to unalterable and necessary laws.

Those who advocate these views, however, do not like to be called atheists.—As popularly understood, the term is one of reproach; and so long as they repudiate the charge of atheism we are willing to give them the benefit of their disclaimer. And yet it is very difficult to see any practical difference between a denial of the being of God and this complete displacement of him from the world. According to the scientific idea, on the supposition that God should this moment cease to exist, the natural and moral order of the universe would continue. From the scientific standpoint, the existence of God is a new hypothesis, rendered necessary to account for the origin of things, and his relation to the world is to be strictly limited to the scientific necessity. He is merely the algebraic  $x$ , assumed to represent the value of the unknown quantity in the problem, and which may be entirely eliminated in the progress of solution. So that the whole Bible of the Positivists consists of the first verse of Genesis. He is compelled to assume a Creator, but beyond that there is no scientific exigency.



## To Our Friends.

WE hope that our friends and patrons will overlook the shortcomings of the present number, as we have been somewhat disappointed through a number of communications not reaching us in time for insertion. Yet, notwithstanding that it does not realize our expectations, we feel gratified with the ability shown in the communications from writers on *both sides*, and anticipate considerable discussion even from the letters already received. The excellent defences made by the Christian writers and the puzzling queries put by the Freethinkers, must elicit replies that will materially aid in the establishment of truth, and the vindication of the right.

We promise our readers that if the paper succeeds in regard to circulation as we anticipate it will, our size will speedily be doubled, and the appearance of the paper typographically improved.

In conclusion, we would inform our readers that every communication inserted, is done so under the understanding that it is open to replies and criticisms. Such is the object of our paper. On our part if you send in the communications, we promise to act in a fair and impartial manner to BOTH SIDES.

## The Aylmer Debate.

ONE of the main features in BOTH SIDES will be the publication of *verbatim* reports of all the public debates between Christians and Freethinkers in Ontario, and even elsewhere if arrangements are made with us in time. The reports will be taken by a reporter, exclusively for BOTH SIDES, and will be furnished free from bias and pre-conceived opinion. This we think will supply one of the greatest needs in that respect, in this country at the present time. We intend to devote one-half the space of our paper to the publication of whatever debates may occur; and the other half to communications relative to the struggle between Belief and Unbelief, or for suggestions that may be likely to advance the cause of Truth.

There are two debates pending in the Province of Ontario at the present time, one in Aylmer, and the other in Napanee.

We will give the facts of the cause of the Aylmer debate as they are. In February of the present year, the Liberals of Elgin County, secured the services of Mr. B. F. Underwood, of Boston, to deliver three lectures here in favor of Free Thought. He did so; and at the close of the last lecture accepted a challenge to meet Mr. Sheppard (a Disciple minister), or a substitute in public debate at some future time. The Rev. Mr. Sheppard has secured the services of Prof. O. A. Burgess, president of the North Western University, Indianapolis, Ind., as a substitute. After considerable discussion, it has been decided to commence the debate in the Town Hall, Aylmer, on Tuesday, the 29th inst., and that the hours of debate be from 2 o'clock, p.m., until six each day.

The propositions to be discussed are:

1st. "The Christian Religion as set forth in

the New Testament is true in fact, and is of Divine origin."

In this proposition Burgess affirms and Underwood denies.

2nd. "The Bible is erroneous in many of its teachings regarding science, history, and morals, and is of human origin."

Underwood affirms this proposition, and Burgess denies.

The propositions are to the point, and knowing the ability of both the disputants we anticipate an intellectual treat and a triumph for Truth.

We contemplate inserting the whole of the report of the Aylmer debate, as speedily as possible, so as to be ready for the Napanee debate.

The day express trains on the C.S.R., by permission of the officials will stop at Kingsmill, where persons intending to attend the debate can secure conveyances. The G. W. Air Line passes through the village which may be reached by it. The debate will probably last six days. W. E. Murray, Esq., has kindly consented to preside at each meeting.

All those who cannot personally attend the debate, had better by return of mail, send the price of the first volume of BOTH SIDES, in which they will be sure to have full reports of the Napanee and Aylmer debates, as well as written articles on Both Sides by the ablest writers on the Christian and Free Thought sides. The reports alone will be worth the whole of the subscription price.

## What Became of Methuselah?

To the Editor of BOTH SIDES.

SIR,—Methuselah according to the Bible, reached the age of 969 years, and then he died. Now, Sir, I should like to know how he came by his death? The Bible leaves us rather in the dark upon that subject, but I on adding up the ages of the patriarchs, when they begat, find that the figures fall so, that Methuselah must have died after the occurrence of the flood; and yet the Bible distinctly says that no person but Noah, and his three sons his and their wives, went into the ark Genesis vii. 7, 13, 23), and all those outside were destroyed, thus causing the Bible *once more to contradict itself*. I should like to know how it was that one of the most prominent of the patriarchs came to be thus left out in the rain during the deluge.

In proof of my statement that Methuselah was living at the time of the flood, I have no secular authority to rely upon, only the words of the Holy Writ itself. I find in the Bible that from the creation of Adam to the birth of Methuselah was 687 years, and adding to it the 969 years that he lived, realize the sum of 1656 years. The time from the creation of Adam to the birth of Noah was 1,056 years. At the time the flood commenced, Noah was 599 years, 1 month and 17 days old, (Genesis vii. 11), which was 1,655 years, 1 month and 17 days after the creation of Adam. According to my calculation this places Methuselah as having lived one year less one month and 17 days after the commencement of the flood.

I throw the challenge down to any minister of the gospel to account for this, or else confess that the person or persons who wrote the book of Genesis was an illiterate fabulous writer, too lazy or careless to make one statement concur with another in point of chronology.

For the convenience of those who may dispute the date (as I give it) of the flood, and the dates of the births of the patriarchs, I have prepared a table which I here subjoin. I know that this chronology does not chime with the chronology as computed by divines and placed over Family Bibles, but it *does* chime with the chronology in the text of the Bible, with the statements made in the Scriptures which "are given by inspiration."

In the first column I give the name of the patriarch, in the second the age at which he begat the next patriarch, and in the third the name of the patriarch so begat:—

Name of Patriarch	Age when begat son	Name of Begotten.
Adam	130	Seth
Seth	105	Enos
Enos	90	Cainan
Cainan	70	Mahalaleel
Mahalaleel	65	Jared
Jared	162	Enoch
Enoch	65	Methuselah

	687 From creation of Adam	
Methuselah	187	Lamech
Lamech	182	Noah

1056

Noah's age at Flood 599 years, 1 month, 17 days.

Date of Flood 1655 years, 1 month, 17 days.

Methuselah born in year ... .. 687

Methuselah lived ... .. 969

1656 years

Deduct date of flood from the 1656 years and you have the result before given.

I remain, yours truly,

X BIBLE READER NOT BELIEVER.

Malahide, June 19th, 1875. *x per Harker*

## The Life of Man.

How graphically the varied aspects of the leaf picture the various seasons of man's life. The tenderness of its budding and blooming in spring, when that rich golden-green glints on it that comes only once a year, represents the bright beauty and innocence of youth, when every sunrise brings its fresh, glad hopes, as every night its holy, trustful calm. The dark-greenness and fresh vigor of the summer leaf portray the strength and self-reliance of manhood; while its fading hues on the trees, and the rustling heaps on the ground, typify the decline and feebleness of old age, and that strange mysterious passing away which is the doom of every mortal. The autumn leaf is gorgeous in color, but it lacks the balmy scent and dewy freshness of hopeful spring; life is rich and bright in its meridian splendor; deep are the hues of maturity, and noble is the beauty of success; he who would not give it all for the tender sweetness and promise of life's morning hour? Happy they who keep the child's heart warm and soft over the sad experiences of old age, when life declines as these last September days without the rich tints of autumn and the blue skies of June.





# SUPPLEMENT

## Infidel Misrepresentations.

To the Editor of BOTH SIDES.

SIR,—Infidelity from the earliest period of its dark and cheerless history, has been a system based on misapprehension, or gross and wilful misrepresentation of Bible teaching. Viewed from the standpoint of moral and scientific truth it is condemned by its own inherent absurdity. When submitted to the test of logic and historic facts, its false deductions and arrogant assumptions vanish into thin air, and become as unsubstantial as the “baseless fabric of a vision.” Professing to be based on rational principles, it violates all the laws of reason. For historic truths it substitutes wild dreams of the imagination. I was never more impressed with the dishonesty of Infidels in quoting Scripture and in dealing with facts of history, than on reading the wild unsupported assertions of “Atheist” in two late numbers of the *Aylmer Paper*. The author of those articles must have been either ignorant of history or else for the attainment of a certain end, employed the very questionable means of falsifying facts in order to sustain his pet theory. I have neither the time nor the disposition just now to enter fully into the exposure of those misrepresentations, but will content myself with a brief allusion to two or three of them.

First then he stated that American slavery had its origin under the auspices of the Puritans of New England. Such is not the fact, on the contrary, the first slaves imported into the colonies were brought by a Dutch vessel in 1620, into Virginia. And to the credit of the colonists let it be said, slavery was forced upon them against their solemn protest and remonstrance. He misquotes from the Bible and boldly affirms that that the Puritans read in their Bibles, “That the saints should have the heathen for their possession,” and accordingly “voted” themselves the saints and the negroes the heathen, and hence the origin of American slavery. I have already stated that American slavery did not originate with the Puritans of New England; and now permit me to say that there is not a passage in the Bible from Genesis to Revelations where it is said that the “Saints should

have the heathen for their possession.” I challenge Atheist to produce the passage. Again, this student (?) of history favored us with the information that infidel France was the first to free her slaves, and declared that in this she set a noble example to Christian England. What are the facts? While a statute was enacted in England in the year 1808 declaring the slave trade illegal, and constituting the infraction of that law a penal offence. France did not enact a similar measure until during the one hundred days after Napoleon’s return from Elba. Again, while Christian England did emancipate her slaves in all the colonies in the year 1834, infidel France did not free her slaves until the year 1848.

Atheist also stated that the Puritans perpetuated slavery while it was profitable for them so to do. The facts are that the State of Massachusetts, the first settled by the Pilgrim Fathers, was the first to liberate her slaves, a measure to that effect having been passed in her legislature in the year 1780.

Another unscrupulous misrepresentation was indulged in regarding an incident occurring in the history of the Israelites, recorded in the book of Numbers. He affirmed in relation to that event, that by the command of God thirty two thousand virgins were handed over to twelve thousand soldiers to be debauched. A more flagrant and wilful perversion of Scripture history was never penned. There is nothing in the book of Numbers, nor in any of the books of the Pentateuch to warrant the inference, much less the conclusion that anything so monstrous was either commanded by God or done by the soldiers. A system that requires such a method of reasoning to support and perpetuate it in the world cannot have truth for its foundation. The more the votaries of such a system attempt to falsify and misrepresent the Bible, the more clearly do they demonstrate the weakness of their own cause, and the more firmly will they convince the thinking portion of mankind that the Bible (and the religion that it inculcates) has God for its author and the salvation of mankind for its object.

Yours, &c ,

VERITAS.



# "BOTH SIDES."

By this mail is sent you a copy of a new paper entitled

## BOTH SIDES.

BOTH SIDES is established as a medium for the free discussion of matters in dispute between Christians and Freethinkers: and it is hoped, by giving publicity to the several objections urged against the Christian religion, to assist in the triumph of truth.

THE co-operation of Ministers of the Gospel, and others, is respectfully requested.

THE second number of BOTH SIDES will be issued on Monday, July 5th, and will contain a full report of the debate to be held in Aylmer, Ont., commencing June 29th, between Prof. O. A. BURGESS, President of the N. W. C. University, Indianapolis, Ind., and Mr B. F. UNDERWOOD, of Boston, Mass., when the following propositions will be discussed;—

1st. "The Christian Religion as set forth in the New Testament is true in fact, and is of Divine origin."

Burgess affirms—Underwood denies.

2nd. "The Bible is erroneous in many of its teachings regarding science, history and morals, and is of human origin."

Underwood affirms—Burgess denies.

As both gentlemen are of well known ability, the debate is causing a great amount of interest.

BOTH SIDES will also contain a full report of the debate between the Rev. J. MARPLES, of Bracebridge, and Mr. UNDERWOOD, which commences at Napanee, July 20, and of any other debate, oral or written, on the subject of Religion, that may occur.

The subscription price of BOTH SIDES is \$1.50 per annum, **STRICTLY IN ADVANCE.**

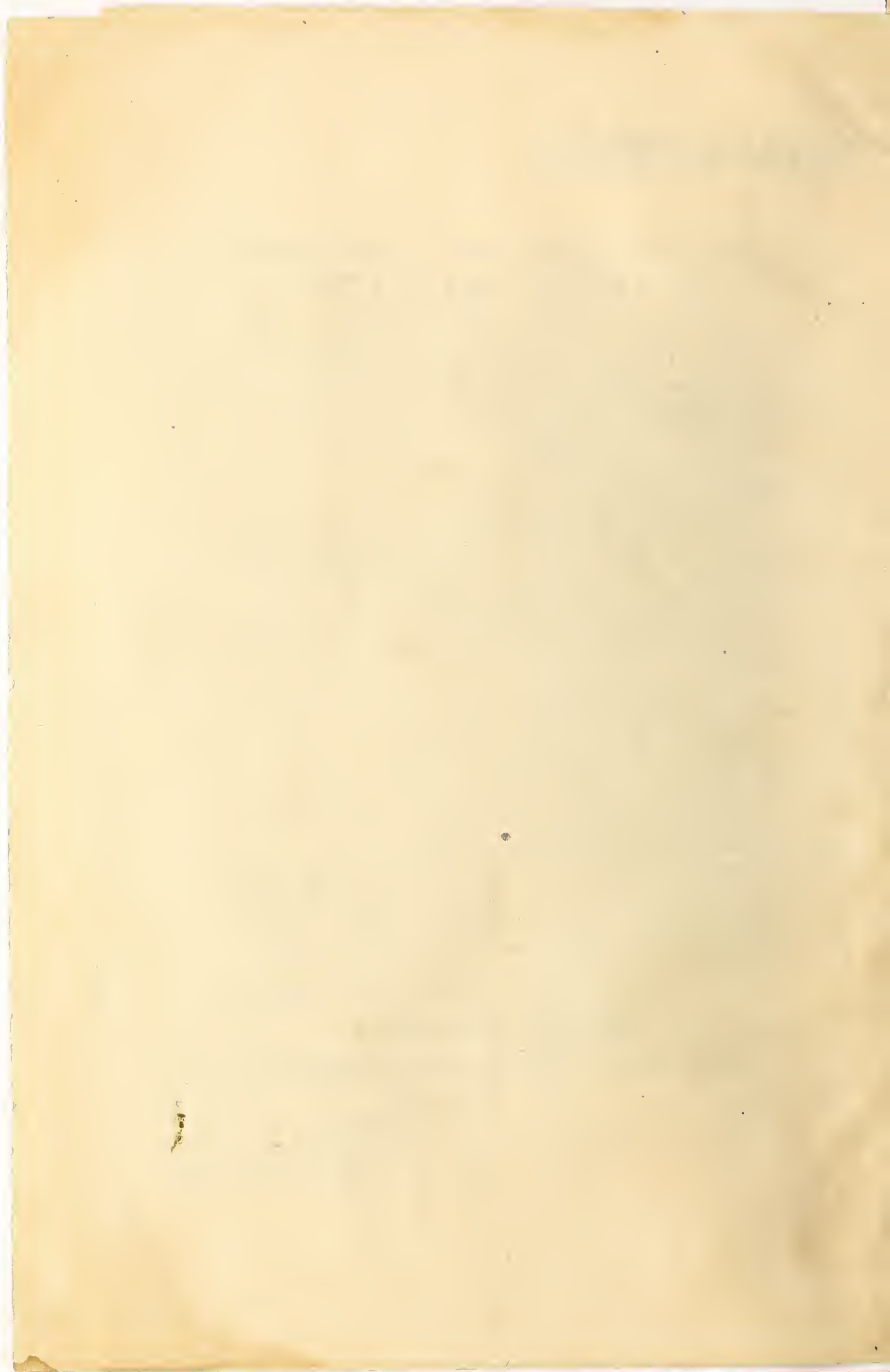
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"Prove all things."

(Published by Request.)

### ETERNAL JUSTICE.

CHARLES MACKAY.

"The man is thought a knave or fool,  
Or bigot, plotting crime,  
Who, for the advancement of his kind,  
Is wiser than his time. ~~For~~  
For him the hemlock shall distil;  
For him the axe he hared;  
For him the gibbet shall be built;  
For him the stake prepared:  
Him shall the scorn and wrath of men  
Pursue with deadly aim;  
And malice, envy, spite, and lies,  
Shall desecrate his name.  
But truth shall conquer at the last,  
For round and round we run,  
And ever the right comes uppermost,  
And ever is justice done.

"Face through thy cell, old Socrates,  
Cheerily to and fro;  
Trust to the impulse of thy soul  
And let the poison flow.  
They may shatter to earth the lamp of clay  
That holds a light divine,  
But they can not quench the fire of thought  
By any such deadly wine;  
They can not blot thy spoken words  
From the memory of man,  
By all the poison ever was brewed  
Since time its course began.  
To-day abhorred, to-morrow adored,  
So round and round we run,  
And ever the truth comes uppermost,  
And ever is justice done.

"Plod in thy cave, gray Anchorite;  
Be wiser than thy peers:  
Augment the range of human power  
And trust to coming years.  
They may call thee wizard, and monk accursed,  
And load thee with dispraise:  
Thou wert horn five hundred years too soon  
For the comfort of thy days:  
But not too soon for human kind:  
Time hath reward in store;  
And the demons of our sires become  
The saints that we adore.  
The blind can see, the slave is lord;  
So round and round we run;  
And ever the wrong is proved to be wrong,  
And ever is justice done.

"Keep, Galileo, to thy thought,  
And nerve thy soul to bear!  
They may gloat o'er the senseless words they wring  
From the pangs of thy despair:  
They may veil their eyes, but they can not hide  
The sun's meridian glow;  
The heel of a priest may tread thee down,  
And a tyrant work thee woe;  
But never a truth has been destroyed:  
They may curse and call it crime;  
Pervert and betray, or slander and slay  
Its teachers for a time.  
But the sun-bine, aye, shall light the sky,  
As round and round we run;  
And the truth shall ever come uppermost,  
And justice shall be done.

"And live there now such men as these -  
With thoughts like the great of old?  
Many have died in their misery,  
And left their thought untold;  
And many live and are ranked as mad,  
And placed in the cold world's ban,  
For sending their bright, far-seeing souls  
Three centuries in the van.  
They toil in penury and grief,  
Unknown, if not maligned;  
Forlorn, forlorn, hearing the scorn  
Of the meanest of mankind.  
But yet the world goes round and round,  
And the genial seasons run,  
And ever the truth comes uppermost,  
And ever is justice done.

THE origin of the Napanee debate is thus:

Sometime since Mr. Allan Pringle, of Selby, Leunox Co., was engaged in a written controversy through the *National*, with the Rev. Mr. J. Carroll, of Don Mount, Toronto. His letters attracted the attention of the Rev. Mr. Marples of Bracebridge, Muskoka Co., Ont., who challenged him to a debate. Mr. Pringle asked permission to provide a substitute (Mr. Underwood), accepted the challenge; and the debate has been arranged to take place in Napanee at the close of July.

We are not possessed of a copy of the propositions, but will give them and further particulars in our next number.

### What Science is Doing.

BY WARREN CHASE.

Published by request.

NEVER at any period of history has science so boldly attacked theology, nor ever before has it so effectually set aside the pretences of Christian revelation. Some years ago it completely overthrew the Bible theory of the creation and duration of our world, but did not then succeed in removing the equally absurd theory of special creations of organic forms, at different times; of the races and species of the flora and fauna of the earth, and especially of the creation of man by Jehovah in his own image or form; but now comes Tyndall sweeping away Jehovah, with the other heathen gods, and Spencer, with the theory of evolution, carrying out the ultimatum forms and unfolding them from the simplest germs; and then Darwin, with his "Origin of Species and Descent of Man," showing how easily natural law can produce new species from existing ones, and how simple are the first and lowest, and how nearly related are the highest, even man, through the intervening chain, to the lowest. When he shows the indisputable evidence that our human progenitors had tails, were covered with hair, and both sexes whispered alike, and that the hands were evidently used in the early generations partly to walk on, and somewhat as the child uses them before it walks, we begin to doubt the likeness to such Maker.

Then comes, again, evolution, with its evidence that the germs of mammals, and even the vertebrates, are so near alike that microscopic power cannot distinguish the difference, either in the protoplasm or the cells; and the further evidence that the human race has come from other low orders. So many evidences are now found by science of man's origin, individually, in common with animals in the protoplasm and cell, and in his earliest generations near the form and habits of the higher mammals, that God can now easily be dispensed with and Nature take the place. Now comes the next great step, and science takes the spirit world and future life from the theologies, and we then need them no more, for they can no longer delude the people with false hopes and fears of happiness or misery in a life to come for a belief which they hold sacred, however ridiculous to the reason.

To the Editor of BOTH SIDES.

SIR,- Some time since I wrote two letters in reply to William McDonagh, in the *Aylmer Paper*. Of all that was written there, only two things were said to be untrue. One of them was the giving of the "Heathens to the saints as an inheritance," which I contended originated slavery. McDonagh took exception to this, and said it was not in the Bible. Now if he will carefully read the letter, he will find that I do not give it as the words of the Bible, but as an inference. The text, which I claim is tantamount to the same, is to be found in Ps. ii. 8; "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thine possession."

Another passage objected to, but not by McDonagh, was a saying of Christ given thus by me, "Those mine enemies, which would not that I would reign over them, bring them hither and slay them before me." This passage was disputed as another specimen of the lying of Infidels. Will each and every one of your readers turn to Luke xix. 27, and there you will find the passage word for word.

As these were the only passages in my letter objected to as false, I may safely say that I score another victory over McDonagh and his friends.

Yours in the cause of humanity,

AN ATHEIST.

Aylmer, June 19, 1875.

### Evolution.

A Scientific Lecture by B. F. Underwood, delivered at the Town Hall, Aylmer, Monday evening, Feb. 8, 1875.

Evolution affirms that the universe did not come into existence as we now know it, by a creative fiat, but that its present condition, that the heavens above and the earth beneath us, that the plants and trees, and animals are the final term in an immense series of changes, which have occurred in the course of immense periods of time. These changes have been from the simple to the complex, from the homogeneous to the heterogeneous. The theory advanced by Kant and afterwards elaborated by Laplace, and accepted generally by scientific men, known as the nebular hypothesis, is an illustration of astronomic evolution. Our solar system was once a fire-mist; the condition was homogeneous, the progressive condensation and differentiation of this nebulous mass, through successive stages, to more and more concrete and specialized bodies, have given us our solar system, with its one hundred and fifty orbs moving and revolving according to one grand method. The fire-mist became, first, immense globes of gas gradually condensing into featureless balls of fire, the bodies cooling, and vapors condensing, oceans appeared. In course of time, when the crust was formed and by escape of heat condensation took place, mountains and rivers, and finally all those diversities of surface we now observe characterized it.

Life appeared in the same way, mere specks of albumen floating in the tepid oceans of antiquity. It is often asked how life could have been evolved from a mere nebulous mass of fire-mist. Modern science shows that life is a form of force, a mode of evolution. There are no elements in the egg that are not found in the inorganic world



There are no forces in the egg that are not in the rocks, the seas and clouds. But just as heat, is converted to light, light into electricity, electricity into magnetism, and re-converted back, so are the unconscious forces of the egg converted into the life of a chicken. How it is done, we pretend not to explain. The fact is indisputable. The grand discovery of the convertibility and persistence of force, and researches into biology, have dissipated the old notions that life is essentially distinct from all other forms of force. We know that life is simply one of the forms or manifestations of that same force, which under other circumstances, and with a different molecular arrangement, appears as electricity, heat, magnetism, etc. The experiments of Haeckel and Bastian seem to show that life has appeared in liquids, heated to between 300 and 400 degrees Fahrenheit, and under conditions excluding the possibility of germs. When the fluid first begins to grow clouded it is seen with a powerful microscope swarming with multitudes of moving specks varying from one-twenty-thousandth to one-hundred-thousandth of an inch in diameter. These are regarded by Dr. Bastian as primordial particles of living matter. They are mere specks of albumen-like organic matter, with irregular external form, continually changing, without any trace of internal structure or of formation from dissimilar parts. The whole body consists of a homogeneous protoplasm that does not reach the importance, even of the simplest cell. Prof. Haeckel says these monads are neither animals nor plants. Indeed, it is certain, as the animal kingdom runs into the vegetable, forming what Huxley call a biological Roman's Land, so the organic runs into the inorganic world, and it is impossible to say where the former begins and the latter ends.

Evolution shows that there is a genetic relationship, a primordial kinship between all the animals of the globe. In the first place, among all the multitudes of animals that present such a variety of appearances, there are but five, at most seven, distinct types. The wing of the bat, the flipper of the seal, the fore leg of a horse, the arm of a man, are but modifications of the same part. The farther back we go, the less difference there is between the species, and in these the most widely divergent, we can discover unmistakable traces of a common starting point.

Look at the facts of embryology—every animal in its embryological development passes through the different stages representing every animal below it. The consecutive changes which a human passes through in its ante-natal progress until birth, correspond exactly with our zoological classification of animals. Why does man commence to develop as though he were to become a fish, then as though he were to become a reptile and then pass through and represent the condition of the bird and the quadruped before assuming the human form, forming an epitome of the whole animal world? The answer is evident. Because man himself is an evolution from these lower forms. The development of a human being, from a speck of albumen, epitomizes the development of the various species of animal from the homogeneous condition we have mentioned as the beginning of organic life.

The facts of the rudimentary structure are no less convincing. The Guinea pig has teeth which it sheds before birth. The female Dugong has tusks that never cut the gum. Some birds have teeth in their beaks during the embryonic con-

dition. Snakes have hind legs beneath the integuments of the skin. Sea's have nails inside the flesh, at the end of their toes. Some species of whales have teeth that they loose before birth, and which are superceded by a filtering apparatus through which the food passes. Let the theologian explain these facts on the hypothesis that species were created as we see them. These rudimentary structures are recollections of a former condition. They show that animals having changed their surroundings, and lost the need for, and use of certain organs, those parts have become abated, or reduced to mere rudiments. All animals are full of rudimentary parts, that point back to a time when they belonged to different species just as clearly as the minute dangling horns in hornless breeds of cattle, point back to a time when those cattle had horns. Man is no exception, as Darwin shows, he has even rudimentary muscles in the ears, by which his ancient progenitor moved those parts and by which occasionally a man is now found to do the same, by mere act of volition. The human body is full of these indications of a low and humble origin. Were they thoroughly comprehended, says Haeckel, the opponents of development would be overwhelmed with despair.

It is often said that it was impossible that a Shakespeare or Newton could have jumped up from the condition of a monkey—of course. But when we consider some of the lower men in Africa, that live chiefly in trees, gesticulate like apes, that have not sufficient language to converse in the language of humans, that live on toads, and serpents, and mice, have no tribal property, no love, no idea of religion, that meet and propagate like beasts, that have been given up by missionaries as mere two handed apes; and consider that some of the apes ascend the trees with stones in their hands with which to pelt travelers; that take their young to the brook and wash their faces, (which some of the civilized mothers neglect to do,) the difference between man and animal is very much lessened. But the theory of Darwin forbids the supposition that man is an evolution from any existing species of monkeys. There has been a survival of the fittest. Man's ancestors must necessarily have perished—we must not look for links between man and existing monkeys. Man we hold came from an ape-like ancestor. When we shall have had opportunities to examine the crust of the earth, in those regions where man first appeared, we shall undoubtedly find all the "links" required by the Darwinian theory.

We know early man was a savage. Prehistoric archaeology demonstrates this. The caves of Amiens and Abbeville show us that man existed when the river Somme was running 160 feet higher than it now is; when the woolly rhinoceros, the cave bear, and the mammoth roamed the earth. Their bones are found mingled with the remains of our savage ancestors. Everywhere man has existed, the rude unpolished stone age is found first, then the middle stone age, the polished stone age, afterwards the age of bronze, the age of iron, the age of steam, electricity and printing.

Man, originally a savage, without culture or civilization, has become an enlightened, educated being. He once made known his rudest, coarsest wants by a few guttural sounds. Some of the savages now indicate the approach of a lion by imitating the roar or growl of that beast. Language was originally chiefly gesture. All the old languages, Hebrew, Sanscrit, etc., can be traced

back to a few, about five hundred root words. Could we trace these words to their origin, a low course, hideous growl would be found, the origin or the homogeneous beginning of the language of Cicero, Webster and Longfellow. Prof. Max Mueller, one of the greatest living philologists, is an evolutionist.

Among low tribes, marriage is communal; men go from their own to other tribes and capture females and make them their mistresses and slaves. Here is the beginning of marriage, brutal capture, on the part of man, unwilling submission on the part of woman; finally men wishing additional slaves or mistresses, make additional captures—hence polygamy. So, the history of marriage is capture, polygamy, and finally, the relation becoming refined and elevated, assumed the form of monogamic marriage. Until within twenty-five years it was customary in Wales, whenever there was a marriage, for the intended bride to start out at full gallop accompanied by her friends, and for the intended husband to follow in hot pursuit. This was simply a symbol that pointed back to a time when the woman did not ride gracefully away, hoping soon to be overtaken by her lord, but when she knew that if overtaken, she would be treated with brutality and torn forever from her friends.

Religion is an evolution. Man in his lowest state has no religion. He looks upon the universe like an ox. He believes and disbelieves nothing. Soon the wonders of the universe force themselves on his attention, the sun shines in genial warmth, the stars like the eyes of time look down upon him, and the beauties of nature impress him with admiration. But the lightning destroys his hut, the thunder terrifies him with fear, the fire burns, the water drowns, his own qualities are reflected into nature. He declares that there is a good God and an evil God. He prays to the one in gratitude to the other in fear, hoping to avert anticipated calamities. The habit of worship is evolved through countless generations. A man acquiring the habit of intemperance may cause his son to have an instinctive tendency to be a drunkard. This can be done in two generations. Given a hundred thousand years, would not the habits of our ancestors become stereotyped in our natures so that men and women would be born with religious tendencies? Hence, the difficulty with which the Freethinker has to contend. He may show the unreasonableness of a religion or dogma, but the tendency to believe and worship resists all argument and all logic. From the simple worship of the savage have been evolved the complicated systems of Buddhism, Mohammedism and Christianity. Art, commerce, government, and every other condition of enterprise have been evolved in the same way from the homogeneous to the heterogeneous. The method we can ascertain, and some of the principles we can positively assert. Selection being hereditary, the survival of the fittest is a principle no longer questioned by intelligent minds.

Mr. Underwood closed his lecture with an eloquent appeal for the elevation of the human race by living harmonious lives. Referring to the care taken by men in improving stock, he thought the propagation of the human species deserved the attention of man. Diseased and degenerated persons should not become the parents of offspring. He did not believe in any redemption of man from the consequences of his own condition. If people were born right the first time they would not need to be born again.



## Testimonials.

SEVERAL gentlemen, both in the ranks of Christianity and in the ranks of Free Thought, hearing of our intention to publish BOTH SIDES, and that it is to be devoted to an impartial hearing of the pro and con in the great struggle now going on in the civilized world between Christianity and Free Thought, have sent us letters of encouragement, and from several of the most important we make selections.

Among the first who favored the scheme was the Rev. Mr. Marples, a Presbyterian minister, residing at Bracebridge, Muskoka County, Ont. This gentleman, as will be seen in another column, contemplates debating with Mr. Underwood, in Napanee, towards the close of July. In a letter to us he says:—

"I very much approve of your project to start a paper as an organ through which to report and ventilate matters connected with Public Debate. I feel the time has come that something on a large scale should be attempted in that direction; and it will afford me great pleasure to use my humble influence in its favor."

In referring to the Napanee debate, he says: "So far as I am concerned you have full liberty to report the debate, when it comes off." In another letter, he adds, "I feel convinced that your project with regard to BOTH SIDES and my purpose in regard to Oral Debate, are just the wants of the present times on this continent."

We have also received a promise of occasional contributions from the Rev. John Carroll, of Don Mount, Toronto. In a letter to us, he says:—

"If I write, I prefer presenting the subject as I view it, not as the standard authorities present it, whom I have but little chance to see, or time to master. If such a manner of treating the subject will answer, I can give you any amount of matter."

We have also received a number of communications from other eminent Christian writers, but not having permission to publish their names refrain from doing so.

Mr. B. F. Underwood, of Boston, whose recent advent in Canada, as a Freethought lecturer, has created such a stir, after expressing his sympathy with the cause of BOTH SIDES, writes to us,

"I intended to send you a communication for the initial number of your new paper, but have been prevented by illness—the result of overwork—which has also obliged me to give up or postpone many of my engagements. However, without fail, I will send you an article for the second number."

Mr. Allan Pringle, of Selby, Lennox Co., Ont., who gained some celebrity for his articles on behalf of Freethought, and published some time since in the *Toronto National*, writes:

"You have perfect liberty from the Free Thinkers of Lennox, as far as they are concerned, to report and publish the debate between the Rev. Mr. Marples and Mr. Underwood; and I have no doubt your doing so will aid the young paper materially."

"I would cheerfully have sent you an article for the first number of BOTH SIDES, had I known of its being published so soon. However, I presume it is now too late; but I will prepare it and send it on as soon as possible."

The preceding are but specimens of a number of communications which flow in upon us by every mail.

## Defence of Thomas Paine.

"The ribald, low, vulgar, lying, drunken Paine."—Extract from a sermon on the "Inspiration of the Bible," delivered in Aylmer, on Sunday evening, April 18th, 1875.

To the Editor of BOTH SIDES.

Sir,—The extract given above, from a sermon by a minister, in Aylmer, I take exception to, and what is more, I defy the gentleman who made use of the words to prove his statement. He never attempted to do so, on the occasion of his making use of them, and, as far as I am aware, has never since. I pronounce the statement as a wilful or a careless misrepresentation, and will prove the negative of the assertion in reference to the philanthropist, Thomas Paine. I also challenge the rev. gentleman to prove any one of his assertions in reference to this distinguished humanitarian. I would also advise him to place a guard upon his tongue, for the time has arrived when slander from the pulpit is illegal and will not be brooked.

If the rev. gentleman possessed any pretensions to being well read in the history of either England, France or the United States, contemporary with the time of Paine, he would have hesitated before allowing his tongue to make use of such an unfounded, uncharitable expression; but, well knowing the gentleman's ignorance on points of history, both social and political, natural philosophy, and his natural inability to practise those excellent lessons on *charity* which he is so fond of pompously parading before the eyes and dinning into the ears of his audience, I suppose I must pardon him.

In this article I purpose condensing from the best and most authoritative secular newspaper and *Christian* sources a statement to show

*Who and what was Thomas Paine.*

I have carefully avoided all *data* which might be attributed to an Infidel and therefore an interested source, and content myself with facts from contemporary and recent secular newspapers, and extracts from the works and sermons of divines, from the speeches of statesmen and other eminent personages. Ever possessing a love for fairness, I will confess that I do not for one moment entertain the idea that the reverend gentleman manufactured the statement objected to, but that he merely repeated it parrot-like, ignorant of its source, without taking the trouble to prove its truth.

The short biography which follows I condense from an article which appeared in the *Boston Post* (a daily paper—not infidel), of January 29, 1856, entitled, "The birthday of a Patriot, Thomas Paine." I have preserved as much of the original text as would serve the purpose of condensation without creating nonsense.

"Thomas Paine was born in the village of Thetford, England," of humble parentage. His early life was spent in school and afterwards at sea, in traveling, and as an exciseman. "In 1768, he removed to Lewes," where "he became quite prominent as a debater, as a social companion, and as a man of independence." In 1774, he went to London, and became acquainted with Dr. Franklin, acting on whose advice he went to America. In 1775 he was editor of the *Pennsylvania Magazine*. "His two masterly periodicals,

'Common Sense,' and 'The Crisis,' which were interspersed between the years 1776 and 1783, during the war, were written with such perspicuity and energy," "that the American people were thereby incited to strive not only for relief and redress, but for national independence." "In 1776 he was a volunteer under General Washington, and in April, 1777, was elected by Congress, Secretary to the Committee for Foreign Affairs, which station he resigned after two years. He was soon after chosen Clerk of the Pennsylvania Legislature. In 1781 he accompanied Colonel Laurens to France for the purpose of negotiating a loan. The embassy obtained six million livres as a present, and ten millions as a loan." When "Washington feared a dissolution of our army through want of pay, Mr. Paine originated a private subscription and headed it with \$500, all the money he could raise, *including his salary*." "Congress granted to him a sum of \$3,000 in 1785. Pennsylvania gave him £500 currency, and New York conveyed to him over 300 acres of rich land, well cultivated, and a large stone house with extensive outbuildings situated in New Rochelle." In 1787 he went to Paris, where he figures as the inventor of an iron bridge. Whilst visiting England, in the year 1791, he issued the first part of the 'Rights of Man.' In 1792, he was elected as a representative to the National Convention in France. He was deputed to assist in the framing of a new constitution. "He interposed on behalf of an Englishman, who struck him a violent blow for an expression of opinion, and his interposition saved his opponent's life. He also gave him money to pay his expenses to England." "Observing how things were tending to anarchy, and that all forms of religion were on the eve of wreck, he had prepared the first part of his 'Age of Reason,' to endeavor to stay the national rush into ruin." In his humanity he voted to save Louis XVI. from the guillotine, and was cast into prison for his trouble. He was condemned to death, and whilst waiting for the fatal moment, wrote the second part of his 'Age of Reason.' He was saved through a mistake, resumed his seat in the Council, and "in 1797, he joined the society of Theophilanthropists, whose object was to promote morality, religious toleration, and a belief in one God." In 1802 he returned to America. "His property was then worth £6,000 sterling." President Jefferson and ex-President Washington cordially received him. In 1807 he died in the city of New York, "in full possession of his mental faculties, with tranquillity and almost without a struggle at the advanced age of 72." This lengthy though excellent article concludes thus, "Calumny has blistered her relentless hand in trying to stamp him as profane, intemperate and mendacious. The truth appears to be that he was *never habituated to profanity, to drunkenness, nor to falsehood*."

I should imagine that the foregoing extracts would be sufficient to convince any one of the want of foundation for the statements made, but knowing that the reverend gentleman is not possessed of so much pansophy as he lays claim to, I will quote a few extracts more. I think that at least, the fact of Thomas Paine being worth £6,000 a short time before he died, is sufficient to prove the falsehood of the story told by pious goodies, about Paine dying in poverty, if not, a copy of his will as filed in the Probate Court, can be seen.

The *Chief*, a paper published in Troy, Kansas, in a recent number says the following:—

"But the soul of American Independence—the brain of it—who cheered the desponding hearts in the darkest hour of gloom; who encouraged them to try again and again, when they were about despairing; who, in poverty and want, wrote encouraging and burning words, and then shouldered his gun and shared the hardships which he exhorted others to bear—was Thomas Paine. Without detracting from the merits and claims of other glorious patriots, it is perhaps safe to say that but for Thomas Paine, the Declaration of Independence would probably never have been made, nor the freedom of America established."

[Continued on Next Page.]



The Rev. S. A. Gardner, at the Universalist Church, in Galesburg (Ill.), on the 18th of April, 1875, said :—

"At this late day there are pretenders of religion who would have us believe that Thomas Paine died in great agony of soul, renounced his belief, or that he finally surrendered wholly to most brutal instincts. Nothing could be farther from the truth. Walter Morton, who was with him in his last hours, says of him, 'In his religious opinions, he continued as steadfast and tenacious as any sectarian to the definition of his own creed.'"

Robert Bisset, D.D., in his life of Edmund Burke, says :—

"Thomas Paine was represented (in England) as the minister of God, diffusing light to a darkened world."

The New York Advertiser of June 9th, 1809, has the following notice :—

"MR. THOMAS PAINE.—With heartfelt sorrow and poignant regret, we are compelled to announce to the world that Thomas Paine is no more. This distinguished philanthropist, whose life was devoted to the cause of humanity, departed this life yesterday morning, and if any man's memory deserves a place in the breast of a freeman, it is that of the deceased, for

'Take him, for all in all,  
We ne'er shall look upon his like again.'"

The following extracts appeared originally in an "Anniversary Discourse," on "Old New York," by John W. Francis, M.D., L.L.D., which was delivered before the New York Historical Society, Nov. 17th, 1857; and afterwards published at the suggestion of the Rev. Francis L. Hawks, D.D., L.L.D., as an original contribution to historical knowledge.

"The front of Deism was now less obtrusive than when the notorious author of the 'Age of Reason' arrived among us in 1802. Nevertheless his prodigious literary renown secured him vast attentions. \* \* He was once the strong arm, on which in its darkest hour, the revolted colonies depended.

"A sorry author, while Paine was abroad, had fabricated a book which he vended advantageously among us, as the Recantation of Paine's Religious Creed. He was desirous, upon Paine's arrival, of a personal introduction to him, which was accordingly allowed.

"Are you not, Sir," said Paine to the stranger, 'the writer of my Recantation? Did you do well with the affair as a business transaction?' An affirmative being given to both interrogations, 'I am glad,' rejoined Paine, 'you found the expedient a successful shift for your needy family; but write no more concerning Thomas Paine; I am satisfied with your acknowledgement—try something more worthy of a man.'

"During the first few years after his return, he was often joined in his walks about town by some of our most enlightened citizens in social conversation, and his countenance bore the intellectual traces of Romney's painting. \* \* None could surpass him in the social circle, from the abundance of his varied knowledge, and his vivid imagination."

The preceding extracts serve to show that Thomas Paine stood firm to his belief up to his dying moments, also shows that he was more than ordinarily intelligent and much respected.

In reference to Paine as a man and an author, the following are but drops in an ocean of testimonies as to his worth :—

The eminent Dr. Rush speaking of Paine's 'Common Sense,' said :—

"It burst upon the world like a thunder-clap, and produced an effect which has rarely been produced by types and paper, in any age or country."

The Indianapolis Journal a short time since, said :—

"In the 'Age of Reason,' he says, 'I believe in one God and no more; and I hope for happiness beyond this life. I believe in the equality of

man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy.' Whatever this creed may be called, it is not heathenism or Atheism. But leaving aside his religious views, Paine was one of the truest patriots of the Revolutionary period, and one of the most zealous and unselfish workers for American independence. Though not commonly classed among the fathers and founders of the government, history shows that in point of lofty patriotism, pure self-devotion, and untiring zeal in the Colonial cause, he was worthy to rank with the best of them, including Washington, Jefferson and all their illustrious compeers."

The Boston Traveler in July, 1874, speaking of the laying of the corner stone of the Paine Memorial Hall in that city, says :—

"Thomas Paine rendered priceless service to this country in the struggle it made for independence and freedom."

Some time since, when a rumor was afloat that the grave of Thomas Paine had been plowed up, among the many papers which raised a protest, the following appeared in the Syracuse (N.Y.) Daily Courier, Nov. 10th, 1874.

"When we recall the distinguished services rendered by Paine to the American cause in the war of the Revolution, the ingratitude of the Republic in allowing all traces of his burial place to be obliterated, not even erecting a stone to mark his last resting place, is made painfully conspicuous. This may be the 'age of reason,' but surely not of patriotism, when the bones of one of the greatest of our revolutionary heroes are thus desecrated, and no protest raised."

It will be gratifying to know that the plowing up, was only the redecoration and renovation of the grave, and the monument there; the monument needed cleaning because a number of the Christians who had visited the grave, had expectorated tobacco juice in such copious quantities over the monument, to show off an illiterate and ill-placed spleen towards the dead, whose only crime was to destroy the temporal power of a scheming priesthood.

I could occupy the whole of the space of your valuable little paper with extracts lauding this truly great and good man, but will content myself with enumerating the names of a few others who have testified to his worth. Joel Barlow, Thomas Jefferson, George Washington, and a host of others, men the names of each of whom will be handed down to posterity, as the brilliant stars which illuminated the dawn of a new era in the history of man, and in that firmament by-and-by in that future when the 'Rights of Man' shall be fully recognized, when the 'Age of Reason' shall be in the noontide of its splendour, no name shall cause the hearts of all men to throb with instinctive veneration, love and respect than that of THOMAS PAINE.

Sir, my task for the present is done, I lay aside my pen, with the conscious pride that at least I have by this collection of facts contributed my mite towards the vindication of the character and purity of one of the most maligned and yet one of the noblest men whom the human race has produced, a man whose name, though I differ in opinion with him as to the existence of a Deity, I have enshrined in my heart as a model, as a pattern for a life, and if I live in accordance with his teachings, I shall feel content that I have done a good thing.

Yours, in the cause of humanity,

X TRUTH.  
Yarmouth, June 11, 1875.

## An Infidel's Creed.

To the Editor of BOTH SIDES.

SIR,—I am sorry that I cannot (through pressing engagements) write an original article for the initial number of BOTH SIDES, but I would crave a favor of you, and that is the insertion of the following article entitled "An Infidel's Creed," which I find in an old paper. The tenor of the article is such that I am sure that in inserting it, you not only insert my creed, but the creed of every Infidel in the civilized world.

With many good wishes for the success of your enterprise,

I remain yours truly,

A WELL-WISHER.

St. Thomas, June 11th, 1875.

This is the Creed referred to :—

"Accept no philosophy, system, or religion that is not based on fact, truth, and reason; no God that is not benevolent, merciful, and strictly just; and no tenets that can have the least tendency to weaken our esteem for human nature, or lessen our admiration for the eternal principles of truth and right.

Be moral, temperate, industrious, and honest; prudent, but not stingy; civil to all, but servile to none; candid and sincere; think every man innocent until proved guilty, and then temper judgment with mercy, remembering that to "err is human, to forgive" noble.

Study Nature, (the greatest of all teachers,) learn and obey her laws; but waste not your valuable time in acquiring a knowledge of those things which are not essential to your own comfort or the felicity of others.

Esteem your fellow-beings of all nations and distinctions, and help them all in your power, but do them no evil, always saying with Thomas Paine that your "religion is to do good, and your country is the world."

Be tender and even kind to all inferior animals, because cruelty is positively the greatest of all crimes.

"Know thyself," and since in the acquisition of this knowledge consists human happiness and utility, always try to keep on good terms with your conscience, that it may not worry you when you are alone, or sick, or in the dark, or in that trying hour when you will have nothing to do but to think.

Set not your heart on sordid riches and vain preferences, but by an upright and useful life enjoy as great a degree of felicity as you can, never forgetting that "the post of honor is a private station" as well as a public one.

Finally, (for here our sermon ends,) strive to live as long as you can, more especially if your life is valuable to others; but fear not to die, because having lived a blameless and useful life, you can have nothing to fear in death from a God who is perfectly just, if any such Being exists, and if there is none, you will still leave after you the influence of a good name and a manly example."

## JUST PUBLISHED.

CREATION VS. EVOLUTION, a lecture delivered by the Rev. Geo. Holmes, Aylmer, in reply to B. F. Underwood, of Boston.

POPULAR OBJECTIONS of Christians to infidelity, a reply to B. F. Underwood, by the Rev. Wm. McDonagh Aylmer.

THE PROPHECIES of the Bible proved True by the light of History, by the Rev. W. McDonagh, Aylmer. Copies of any of above sent by mail on receipt of five cents by the publisher of BOTH SIDES.

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# BOTH SIDES.

VOL. I. NO. 2.

"Truth is mighty, and will prevail."

MONDAY, JULY 12, 1875.

## The Aylmer Debate.

ELSEWHERE we publish the first portion of a report of the Aylmer debate. The report of the speeches of Mr. Burgess is not so complete as we would have liked, for this reason: Mr. Burgess not wishing any report that should be published with an air of authority, declined to allow our reporter the use of the extracts he read. However, through the possession of a good library we are enabled to give a few of them. No doubt Mr. Burgess has sufficient reason for his action in this respect, as he was adverse to a published report from the very commencement.

Thanks to the facilities afforded by Mr. Underwood we are enabled to give full reports of his speeches and extracts. He from the very commencement demanded that reporters should be present, and acted in accordance with the spirit of his own request.

The Debate was conducted on the half-hour principle. The chairman Mr. W. E. Murray, was strictly impartial in controlling the time, and filled his position to the satisfaction of every one. Mr. Groat, of London, was Moderator for the Christian side, and Capt. McBride, of Pt. Burwell for the Freethought side. The attendance on each day was from four to five hundred persons.

We refrain from passing any opinion as to the relative merits of the disputants, as this is strictly a paper for Both Sides, and the furnishing an impartial report will enable our readers to judge for themselves.

## What Became of Methuselah?

To the Editor of BOTH SIDES.

SIR,—In your last issue I noticed a sage (?) communication, enquiring "What became of Methuselah?" The writer then proceeds to demonstrate (?) (to his own satisfaction at least), by a mathematical calculation that the old gentleman alluded to was "left out in the rain," or in other words was drowned in the Noachian deluge. The Author of this startling intelligence deserves a "leather medal" for his unique discovery. He at any rate is entitled to the deep sympathy of all "Free-thinkers" for unearthing another "contradiction" (?) in Biblical history, and is also worthy of consideration from the Christian stand point, for thus shedding a flood of light on the fate of an individual whose "latter end" has hitherto been shrouded in doubt and obscurity (?).

Let us enquire now whether the objection to the scripture narrative is well founded,—

I. The dates when compared bring the two events *i.e.* the death of Methuselah and the flood to the same year only.

The patriarchs lived before the birth of a son.—

Adam	130	Adam	130
Seth	105	Seth	105
Enos	90	Enos	90

Cainan	70	Cainan	70
Mahalaleel	65	Mahalaleel	65
Jared	162	Jared	162
Enoch	65	Enoch	65
Age of Methuselah at death	969	Methuselah	189
		Lamech	182
		Noah at f'd	600
	1656		1656

A year consists of 365 days, a period of time during which many separate events might take place, and yet all be in the same year.

II. The Bible chronology gives the number of years but not the *parts* of years. In ordinary language we do not include small fragments of years. We speak in round numbers thus—if a man is 30 years and two months, we speak of him as 30 years of age; and if a man is 59 years, 11 months and 20 days, we speak of him as being 60 years of age.

Noah was said to be 600 years old when the flood began and 601 when the waters abated; but as the actual time between those events was less than 10½ months it proves that the *parts* of years are not given, thus,—

Noah was 600 years of age, when the flood began on the 2nd month, 17th day; Gen vii, 11.

He was 601 years when the waters abated on the 1st month, 1st day; Gen 8, 13; being a year less 1 month and 16 days.

According to this Noah was 600 years, and at least one month and 16 days, when the flood began, and as the fragments of years are not given, it is possible he might be older still.

The two events occur in the same year and that is all that can be inferred from the account in Gen. The writer in question had another purpose to serve rather than the elicitation of truth. The narrative therefore must be tortured and twisted to promote that purpose and another Bible 'contradiction' is forthwith heralded to the world. How any honest enquirer after truth, could read the 6th verse of the 7th chapter of Gen. where it is expressly declared that "Noah was 600 years old when the flood of waters was on the earth," and then coolly and deliberately state that he was only 559 yrs 1 m. and 17 days is a problem that must find its solution in the exigencies of that system of unbelief which like a drowning man will grasp at straws to save itself from the annihilation to which its doctrines would consign the whole human race.

In the 11th verse of the 7th chapter of Genesis, we are informed that in the 600th year of Noah's life in the 2nd month on the 17th day of the month the flood came. Now the obvious error into which the writer I am reviewing has fallen is this:—He has acted on the presumption that the 2nd month and 17th day mentioned in the 11th verse, has sole reference to the six hundredth year of Noah's life whereas a careful reading of the passage will convince any unprejudiced mind that the allusion is to the year of the world the 1657th from the creation of Adam. This is obvious from the phrase, the 7th month, the 10th month the first month, &c., occurring throughout

the passage. In the 13th verse of the 8th chapter we are told that "In the 601st year of Noah's life on the 1st month, on the 1st day of the month; was the earth dry." The time intervening between the commencement of the flood and drying up of the earth was less than 10½ months. If then Noah was only 599 years, 1 month and 17th days old, when the flood began he would only be 600 years on the 1st month and 1st day mentioned in the 13th verse of the 8th chapter, whereas he is said to be 601 or as it reads "In the 601st year of Noah's life." But the 6th verse of the 7th chapter declares that "Noah was 600 years old when the flood of waters was on the earth," but mark you the flood disappeared and the earth was dry on the first day of the first month of the following year, the precise period at which Noah would have reached his 600th year. According to the calculation of your correspondent, there would be no flood on the earth when Noah was 600 years but the 6th verse of the 7th chapter affirms the opposite, and I prefer believing its statements to that of any human authority. It is then clear that Noah must have been 600 years, 1 month and 16 days at least when the flood began, which would have allowed ample time for Methuselah to have attained the 969 years, and have 1 month and 16 days in which to die, and be buried before the deluge began.

Yours &c,

VERITAS.

## The Napanee Debate.

To the Editor of BOTH SIDES.

SIR,—An agreement has been signed in duplicate, a copy of which is in my possession, by Rev. John Marples, Presbyterian Minister, Bracebridge, Ont., and Benjamin Franklin Underwood, Free Thought Lecturer, Boston, Mass., to meet in the town of Napanee, Ont., on the 20th July next, to commence on that evening a public Debate on the existence or non-existence of a personal God, and the inspiration or non-inspiration of the Bible. The debate is to continue four evenings, giving two evenings to each of the two propositions. The proposition to be argued the first two nights is this:

"That Atheism, Materialism and Modern Scepticism are illogical and contrary to reason."

Mr. Marples has the affirmative of this, and Mr. Underwood the negative.

The proposition for the remaining two nights is as follows:

"That the Bible, consisting of the Old and New Testaments, contains evidence beyond all other books of its divine origin."

Mr. Marples affirming and Mr. Underwood denying. Further particulars will be given as soon as the arrangements are completed. By inserting this you will oblige, Yours etc.

ALLEN PRINGLE.

Selby, Lennox County, Ont., June 28th, 1875.

[OUR REPORTERS will be present during the debate, and, as we have consent from both parties, a good report may be anticipated.—Ed.]



# THE AYLMER DEBATE

BETWEEN PROF. O. A. BURGESS, PRESIDENT N. W. CHRISTIAN UNIVERSITY, INDIANAPOLIS, AND B. F. UNDERWOOD, OF BOSTON.

## THE FIRST DAY.

**FIRST PROPOSITION.**—"The Christian religion as set forth in the New Testament is true in fact, and of Divine origin."

Prof. Burgess had to affirm this proposition and Mr. Underwood to deny.

Mr. BURGESS in opening, presumed that he need not occupy their valuable time by referring to the causes or occasions which had led to the debate. After reading the proposition, he said that he should invite their attention in the first place, to some things with regard to what was meant by the Christian religion. Ordinarily the words themselves ought to need no definition. But in these days when theological dogmas are abundant, and the claims of philosophy and science have been set forth, it will be well to consider what is meant by the Christian religion. To arrive at this he would say that it is not a history in the ordinary sense of the word, it is not a philosophy it is not a science it is not even a theology, it is not a theological dogma, it is not a theological creed, but, it is a life. The whole creed of the Christian religion may be summed up in that one word life. It proposes to teach man how to live, also to teach him how to die, and to live again, and to live for ever. This is the essence of the whole thing we call the Christian religion. It does not come to us with a great amount of force or authority, exacting and demanding that which is unreasonable or incredible, not to make known how we can best form a creed or build up a party; but, to open up the life and the heart of man. To teach him his origin, his duties, his destination. To portray in colors of living light his relations to his fellow man. How he may best fulfil those relations and discharge his duties. How he may best form a grand character which shall endure when mere matter shall have gone back to its primitive gaseous condition. The Christian religion comes to us with those objects. See its progress. Its pale light was for a time dimmed by human opposition, it was checked for a time by the unbridled appetites and passions of man, but ever ascending and gaining power it forced its way through those clouds unto its destined position. Thus we believe shines the light of the Christian religion above all, moulding the human character on earth, for the eternal life which we believe is to be gained. Such was his conception of the Christian religion in its essential features. In the second place, he conceded that it was necessary that it should assume some mode of operation and manifest itself in some distinguishable form. This they called the facts of the Christian religion. He then proceeded to enumerate some of the prominent facts in connection with the Christian religion. He dealt briefly with this part of the subject, on the hypothesis that the facts which he brought forward would scarcely be called into question by his opponent. First, he presumed that it would be granted that Jesus Christ, of Nazareth, (which Mr. Underwood would tell them was a little and obscure town in the land of Judea), once lived on the earth. That he presumed would not be questioned. That this Jesus of Nazareth, assumed to

be something more than the commonalty of the men around him. He had claimed or his friends had claimed for him, that he was the Son of God. That he presumed also would be granted. That during his lifetime he taught moral principles; that he imparted doctrines of morality to a small party of apostles. This will be granted. That during his life he made a deep impression upon some of the inhabitants in the land of Judea; and that during the reign of one of the Caesar's he was charged with high treason against the Roman government and also for blasphemy, and he was tried under those charges. Leaving it a question whether he was guilty of those charges or not, he was put to death upon a cross. These are all facts which he presumed would be accepted as true. And whether true or not, it was alleged that after this he arose from the dead, and manifested himself to his disciples. This gave rise to the story that he had really risen from the dead and become the founder of a new religion, which is now known as the Christian religion. That he instigated others to go out into the world and make known his doctrines. That they on the one hand proffered life and immortality if accepted, and on the other, misery and condemnation if rejected. In obedience to those commands the apostles took up the refrain where he left it, and began to preach. They commenced in Judea, and spread over Judea, through Greece, over the Roman Empire even to Britain. Thus were the doctrines advocated by Jesus of Nazareth spread over the earth. These facts in themselves prove the truth of the claim of the prerogatives by this Jesus of Nazareth, who also claimed to be the son of God. This religion spread until it reached all over the Roman empire. It converted the Vandals, the Huns, all Europe, even Asia Minor. In spite of the cruelty of human warfare, and opposition, it swept across continents and oceans until it reached our own country, and still sweeps on in the name of Christ. To return again, the followers of this religion were taught to have faith in Jesus of Nazareth. He wished them to note that in the statement of facts it was not necessary that principles should be involved: They were taught that they should have faith in this Jesus, and they were expected to believe that he was the redeemer of mankind from the grave and from death, and that he had the power to bestow upon the redeemed the gift of an eternal life. Secondly, that in addition to thus confessing their faith in him, there was another mode of procedure which was that they should be willing to turn from their sins. That those who adopted this faith should manifest it by a reformation of their lives. This indicated a moral reformation, and the word repentance was used as exemplifying that reformation. But there was to be another mode of procedure, that ought to be taken as an outward evidence and illustration of this acceptance. They used the doctrine of the baptism. It was to indicate, in the first place, that they had obtained an internal operation on the heart and the life of the man. They took this open form of embracing the faith for the best of reasons. It was a public expression of their faith. If a man was to declare his intention to become a citizen of your town, you would not put much faith in his statement, unless he sojourned for a while with you. So it was necessary to have something more than the mere statement of faith from the early converts to Christianity. This ordinance was observed, to show that no

man should skulk behind his feelings, but publicly acknowledge Jesus Christ, as his lord, and master, and prophet, and king. That he should accept this baptism to show the world what he was, and if they were publicly baptized, it was evidence that they had sincerely adopted that which had been taught them. It was to show faith in their acceptance of the doctrine "that he was dead, and was buried, and was alive again." By the ordinance of the Baptism, they figuratively sought to convey the idea that they were dead, and had risen from the grave, and were ready to avow their belief before the world. In the line of facts of the Christian religion they had some modes of expression which he would briefly relate. There were some of a preparatory character influencing the mind. This was faith in respect to the moral transformation of the life, conduct and character of the Lord. Speaker asked the audience to note this, and not be led away by the contemplation of any side issue. It was not the object of Christianity to give them any directions as to the kind of government they should live under, whether democratic, republican or monarchical. It had nothing to do in that respect. Secondly, as a primary question it had nothing to do, even with the different existing social relations of society. It did not profess to lay violent hands upon slavery or polygamy. It had no such purpose. It had in view the effecting a moral transformation in the lives of those to whom it was addressed, and to inculcate such principles as the following:

"Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

"Thou shalt love thy neighbor as thyself."

"Whatsoever ye would that men should do unto you, do ye even so to them."

"If thy enemy hunger, feed him; if he thirst, give him drink."

"Finally, brethren, whatsoever things are true, whatsoever things are honest; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report; whatsoever things are just; if there be any virtue, if there be any praise, think on these things."

These and a number of other illustrations sufficed to show the idea which he wished to convey, in speaking of the elementary principles of the moral reformation, which follows the acceptance of the teachings of Jesus of Nazareth.

Mr. UNDERWOOD in opening the negative, said that he would briefly review some of the positions which had been taken by his opponent, briefly criticise them and point out that which he conceived to be their insufficiency as an argument in the defence of Christianity. Perhaps it would hardly be fair for him to judge Prof. Burgess until his argument was finished, as he had been prevented from going on by the expiration of the time allowed. The speaker would examine as to what are the facts which Mr. Burgess has put forward and see if they demonstrate that which he wishes to prove, and reserve all criticism for the last. Mr. Burgess says that Christianity is not a dogma or a creed, but that it is a life, and therefore when we attempt to discuss the origin and essentiality of Christianity, we have to examine a man's life, and see how it teaches him to live and how to die. The speaker did not think that to be a correct definition of Christianity. It is not applied to other religions and consequently would not apply to this. When he asked what is Mohammedanism, was he to be told that it is a religion that teaches a life, that it is not a set of dog-



mas, that it is not a creed, that it is something which teaches men how to live and how to die? But the great prime fundamental principles of all religions are held in common. If we ask what is Mormonism? would we answer that it teaches how to live and how to die? That would not be a definite answer. The Christian religion teaches the existence of a God—a personal God; the resurrection of the body from the grave; it teaches the life of Jesus Christ; it teaches the existence of a personal devil, of demons and devils, which infest men and women; and other dogmas and principles. These are the many questions in dispute between Freethinkers and Christians. The whole of those principles are to be found in other religions. Christianity, we must judge by the same rules that we judge other systems of faith. If he wanted to know what Buddhism was, he should enquire as to what it taught, and judge it by its theological and moral teachings, and it is by this rule that Christianity must be judged in this debate. Further, this gentleman says, that it is one of the facts of the Christian religion, and one which the speaker would not call into question, that Jesus lived in an obscure province in the Roman empire, and that he was a preacher more than eighteen hundred years ago, and that it was assumed for him, the possession of certain prerogatives and powers that are not possessed by ordinary men; that he taught and gathered around him disciples and sent them out into the world to preach; that he was charged with treason and blasphemy, and was crucified; that he arose again from the dead and appeared before them, and sent them out into the world, to preach condemnation to those who did not believe and immortality to those who did. This religion spread over all the known world at that time, and that it still goes on, and it was an established principle of their religion, that they should turn away from their sins. Some of those statements he acknowledged to be true and some he denied. Those he acknowledged to be true he would not dwell on, but would speak on those he disputed. One of them open to dispute is that Jesus lived. There were several Jesuses who lived, and with absolute certainty that this particular Jesus lived he did not believe, but that it is probable that some Jesus did live, he would not deny; also that he taught good morals. But the morals that he taught had been taught hundreds of years before he was born. Many of the morals that he taught were good and many of them were false and stupid. Some of them were denied as impracticable by theologians themselves. He believed that Jesus was one of the martyrs of humanity and that he suffered death for the cause of humanity. But he thought that there were some defects in his morality. The speaker did not deny that Jesus gathered disciples around him although there is but little evidence of its being true. If there were any documents left in his life time, we could, with some certainty say that it is true. We have no testimony of any one who ever saw Jesus or who was acquainted with him, or had communication with him. Therefore as to how much impression he made upon his immediate disciples we have no means of knowing. That he was loved by those who knew him he had no doubt. He believed that Jesus died and was crucified for treason and blasphemy. He believed it because other men had been crucified on the same charge. It is a fact that some of the noblest and truest men of past and modern times have given their lives for humanity, through the ignorance of the times, and we

give them our sympathy and credit for the for the good they have done. He did not believe that Jesus Christ had risen from the dead, and he did not think that his opponent would have any favorable evidence to offer from any eye witnesses. The men who went out and taught those doctrines, traveled and inculcated a number of ideas that Jesus never made known, and the power that they achieved was by preaching the doctrines taught by Paul, and those which they borrowed from the heathen mythology. You must not believe that it was by preaching the precept "Do unto others as you would have done unto you," that they converted the Roman empire. It could never work a change like that. We never see a new religion coming up spontaneously, but we see the old and the new amalgamating, until it becomes a matter of dispute and doubt, which has the most of the Paganism, that which is called Christianity or the Paganism itself. When nations change their opinions so rapidly, you cannot expect the change to be real. Instance the days of Mary and Elizabeth in England, when the people were Protestant one day and Catholic the next. Then again it was a condition that they should turn from their sins and reform their lives and become patterns of morality and purity. This is the case with all religions, they are pure in their inception, and it is only when they come in contact with the world that their true power is shown. In the present day, when new opinions are advanced, we do not judge them until they have had sufficient time to sustain their real merits and develop their influence. He believed the lives of the early Christians would bear a favorable comparison with the lives of those among whom they lived. Because they had a brotherhood and a new born enthusiasm, and stood afar from the vices of society. We must not think that they afterwards spread so rapidly by the maintenance and promulgation of those principles, but rather by the adoption of the corruption of the Roman empire. It was at the time of the establishment of Christianity upon the throne of the Caesars, that the Roman Church has to date its ascendancy. It is that church which has crossed oceans and conquered countries, and not this new-fangled religion called Protestantism. Nearly the whole of that once glorious empire, under that same faith, has sunk into such vice and ignorance, that some parties will not acknowledge it to be Christianity in reality. "Christianity did not profess to break up the then existing slavery, and it did not interfere with it." No—it contemplated something better, something nobler, and greater and more comprehensive! Did it not teach the conversion of the whole body politic and the social system? It cannot be proved that this religion did not take its evils as well as its members, and it can be proved that it did not at that time strive to abolish slavery. In that respect it was wanting and he charged it with that want. At that time slavery was all over the Roman Empire. The master had power of life or death over the slave, and yet Christianity did not come forward and say that it was wrong. But Prof. Burgess advances this as one of the peculiarities of the Christian religion, and says, it did not interfere with the then existing evils, because it had something greater in view. He also trusted in its moral power, and said that vice, licentiousness, etc., disappeared before the gospel. The speaker did not think that could be proven. The Gospel has been in existence nearly eighteen hundred years, and yet vice is universal, and all

manner of crimes abound in all of the Christian nations of the world. Prof. Burgess quoted several precepts, some of which are very good in their place, and others it would be useless to attempt to carry out here. Religions have generally two elements, the general and the special. The general element of the Christian religion is the same as that to be found in the Brahmin, Mohammedan and other religions. It has for a special element, the teaching that Christ had something more than a human commission. He did not object to Mr. Burgess bringing forward those precepts, but it was not the promulgation of those principles that carried them on to triumph. It was rather the triumph of creed and of dogmas. Let us inquire whether there is anything in this religion, which demonstrates that it had other than a human origin. Look at Buddhism it started similar to Christianity. By a man who rejected his position, and assumed the yellow rags of the beggar. He appointed apostles and sent them out into the world. They crossed mountains and rivers, overcame difficulties that even emperors had failed to overcome. And we find that in a few years they conquered nations, and have to day nearly double the number of adherents that the Christian religion has. This is only a religious phenomena. We are not asked to believe in Buddha as more than human. We all believe that this was accomplished by purely human agencies. He might refer to Mohammedanism in order to show a comparison between Mohammedanism and Christianity. This religion started from the teachings of an equally as obscure man, several centuries since the Christian did; has overcome countries and to day numbers one hundred and eighty millions of followers. That too is a phenomena and we would not bring it forward as an evidence of its inspiration. What he would ask Mr. Burgess to show is, the connection between these alleged facts and the conclusions to which he must come, that "Christianity is true in fact and is of Divine origin." He believed readily enough the New Testament in some of its teachings and thought it taught a great deal that was true, and right, and reasonable, and natural, but it was only the unreasonable, and the unnatural that he rejected. That Jesus lived he could believe, but that he arose from the grave he could not believe. He could suppose that Jesus was crucified because other men were crucified, but that he arose from the dead he could not, because there was not sufficient evidence to sustain the statement.

Mr. BURGESS would briefly notice the reply that had been made. As he had expected, most of the facts were conceded and some were not. Mr. Underwood's first objection is the reference to the other religions, Buddhism, Mohammedanism, etc., and says in answer to his statement that Christianity meant a life, that it does not because the religions of Buddhism and Mohammedanism do not. Now if any body could see the force of this logic he would grant it to them. Here he requested the audience to note what kind of a logic this is. Mr. Underwood says that he is not absolutely certain that any person like Jesus Christ lived, but yet it is probable that he did. Has he absolute certainty of the existence of any ancient person,—of Julius Caesar, of Homer—or of any other. Mr. Underwood said there are defects in Christ's morality, but he would wish him to bring them forward. "There is no evidence to show that any man saw Jesus Christ." Why does he not doubt the existence of Homer, of Demos-

(Continued on sixth page.)



## Infidel Misrepresentations (?).

To the Editor of BOTH SIDES.

SIR,—The object of this letter is to defend my position taken in a "Reply to the Rev. Wm. McDonagh," in reference to the inference I draw from the reading of the 31st chapter of Numbers, and the statements relative to slavery. Before doing so will you permit me to make a passing reference to the letter of the Rev. Wm. McDonagh, which appeared in the *Aylmer Paper* of April the 16th. He says, "I scorn to enter into the lists with a masked assassin;" and that "when I demolished (?) Mr. Underwood's misrepresentations and false statements," "I did so, openly in public, inviting Mr. Underwood and his peculiar following to come and hear for themselves." Brave words! noble action! magnanimous victor! Asked a foe whom he knew was not in Canada to come forward and defend himself. To show the inconsistency of this gentleman, I will ask him a question. Do you know who wrote the letters in favor of temperance signed Nepsate? It was hinted and confessed in your own letter published in the *Aylmer Paper*, that you did, and yet you talk about "masked assassins." "People who live in glass houses should not throw stones." The letters signed "Nepsate," it has been frequently stated, contained the bitterest language and most unmanly attacks on personal character that ever appeared in any paper. And yet this is the Christian gentleman who talks about scorning "to enter into the lists with a masked assassin." For once I will grant the Bible to be true, for if the reverend gentleman will look into the seventh chapter of St. Mathew, 3rd, 4th and 5th verses, he will find himself admirably foreshadowed.

In your first issue of BOTH SIDES, I published a letter, referring to two objections which had been raised against my communications. At that time I did not know of the other objections in the letter signed Veritas, and entitled "Infidel Misrepresentations." I may here say that though I write under an assumed name in one respect, it is real in another, and that is in its being popularly applied to those of my thinking. In dealing with the letter of Veritas, I will not say that he is altogether untruthful in his statements, but I do say that he is unfair in his representations. He has given us one or two statements of dates, and forgotten a great many more. However, though I am a "student (?) of history, perhaps I will give a few facts from histories which the learned historian Veritas should have consulted prior to answering my communications. I consider my letter of last week in reference to the inference to be drawn from the reading of the passage relative to slavery, satisfactory; and will proceed to a further defence of my position by replying to the criticisms of Veritas.

That "the first slaves imported into the colonies were brought by a Dutch vessel in 1620, into Virginia," I admit; but "That slavery was forced upon them," by the Dutch as the inference from reading the letter would seem to indicate, I deny. The idea of a power like that of the Netherlands, [at that time or very recently so hostile, forcing slavery upon

an English colony, is simply preposterous and condemns itself.

But now let me give a slight sketch of the progress of American slavery for the benefit of Veritas. The first slaves introduced into America (Virginia) was in 1620, and we hear no more of the traffic, nor of its being legalized until in the year 1645, when "a ship of one Thomas Keyser, and one James Smith, the latter a member of the Church of Boston, first brought upon the colonies the guilt of participating in the traffic in African slaves." (Bencroft, His. U.S. vol. i. chap. v.) This is not very contradictory of my statement, and I give my authority, which example would prevent a lot of trouble if Veritas did the same. To resume my story, it is but fair to say that at that time the public mind was antagonistic to negro slavery. Why? Not as many of your readers will suppose from humanity; but because the climate was unsuited for negroes, and the labor market was already amply supplied with enslaved Indians or aborigines, and "white slaves." The latter of whom had been captured in the various rebellions in Great Britain. Historians tell us even, at a far later period than that, of men who were captured whilst fighting for James II., and also during the Scottish Stuart rebellions being sold into slavery in the colonies. Nice humanity that. Do we wonder at the Puritans enslaving the blacks whenever their more unfortunate white brothers were not exempted. This is an extract from the history of *Christian England*! On May 18th, 1652, slavery had grown to be such an evil in the colony, and the representatives perceiving "The disposition of people in the colony 'to buy negroes' and hold them 'as slaves forever,' had enacted that 'no black mankind' should 'by covenant, bond or otherwise, be held to perpetual service,' the master, 'at the end of ten years, shall set them free.'" (Bencroft, vol. i. chap. v.) This is the first time that I read of slavery being legalized, and the fact of recognizing them as slaves for ten years, shows that it was established according to law. Again in 1671, the same historian says, "Everyone of the colonies received slaves from Africa within its borders."

In 1776 (April 16th) "the first Continental Congress" resolved "that no slaves be imported into any of the thirteen colonies." I have carefully studied the meaning of the word *imported* and cannot by any means understand it to imply freeing those who are already slaves, but only as a preventive to more being introduced. Friend "Veritas" or "Believer," or whatever name you may choose to adopt, I think we are getting near the point? How about history now? Don't quote any more from chronological tables but study history itself.

It is evident that up to this time (1776) slavery still existed in the united colonies. Now I will take your correspondent's statement "that the State of Massachusetts was the first to liberate her slaves, a measure to that effect having been passed in her legislature in the year 1780." Will the gentleman give his authority and state whether or not it was a measure to secure the *gradual* liberation of the slaves in the state. The leaving out of a word sometimes

alters the sense considerably. He further denies that "Infidel France" was the first to free her slaves, and says that in the year 1808, England declared the slave trade illegal. But I will ask my friend if England in that year abolished slavery or only the traffic. There is a considerable difference between the two. He further says, "Again, while Christian England did emancipate her slaves in all the colonies in the year 1834, infidel France did not free her slaves until the year 1848." Now we have heard so much about "Infidel France," perhaps in the course of my concluding remarks I will tell you a little about Christian France.

T. N. Higginson says, "The first nation in Europe that abolished slavery in the colonies (France in 1793), did in the same session abolish Christianity, and when Christianity was restored, slavery came back also." So Veritas, Christian England forbade the slave traffic (in the year 1808), before "Infidel France" freed hers in the colonies (in 1793). I think that all your readers can see how lamentably deficient in matters of history Veritas is. On the 24th of September, 1792, the constituent assembly revoked the powers conferred on the colonial legislature, to manage their own affairs; and appointed three commissioners to settle the affairs of the colony, by freeing the blacks. When *Les Amis des Noirs* (the friends of the blacks), were rebuked on account of the danger to the whites, Brissot answered, "Don't talk to us of danger; let the colonies perish rather than one principle be abandoned." (Allison's history of Europe, vol. ii, chap. 37). It is evident from this that one of the principles of the revolution (1789) was the freeing of the negro slaves. I could show if there was sufficient time, how the abolition of slavery was enforced even at the expense of the Hayti revolution; that in 1794, England to prevent the freeing of the slaves in Hayti, which he said endangered her possession of those in Jamaica warred on the French (see Allison); and further show that during the consulate of Napoleon and the restoration of Christianity, that slavery was re-enforced.

In leaving this subject, allow me to recapitulate the points made:—That American slavery was first legalized in the New England states; second, that the first to free her slaves was "Infidel France" in 1793; third, that Christian France afterwards re-enforced slavery; fourth, that whilst "Infidel France" freed her slaves in 1793, England did not do so by the confession of Veritas until 1834, and yet he tells us England was the first to do so.

In dealing with the 31st chapter of Numbers, and the denial of the inference I draw from it, I will not occupy much of your space. In the first place I stand by my original position, that according to the Bible, God commanded thirty-two thousand virgins to be handed over to twelve thousand soldiers to keep alive for themselves, or in other words to debauch. He denies that there is any such passage in the Bible. Well, if he is so ignorant of the book he defends, let him read the 18th verse of the chapter under discussion. I believe that the gentleman argues that these virgins were to be kept to go through a kind of probationary stage and then be drafted into the Jewish nation.



But why keep the girls alone for this purpose? Why not their little baby brothers? But in seeming contradiction to this inference, of their being too young for debauchery, the 35th verse of the same chapter says, "And thirty and two thousand persons in all, of *women* that had not known man by lying with him." The meaning of the word *women* there, clearly denies the inference which Veritas seeks to draw. Could you ever conceive a more ignorant or wilful denial of a statement in the Bible, than that of Veritas. Fancy the God who gave such diabolical orders as those, why even if I did believe in the reality of his existence, sooner than bow the knee to such a fiend incarnate, I would be a rebel, even if I received eternal damnation. For by bowing the knee I should applaud his action, and by rebellion I should act like a true-hearted man.

I cannot do better than conclude by quoting from "Evelela, or the Maid of Midian," a tragedy written on this subject. The dialogue is between two executioners who have been employed in the massacre. Read and judge for yourself.

BAJA - What think you of the business of this day?  
JABA - Horror has fixed her fangs upon my soul,  
My heart has sicken'd at the work of death;  
At every blow that I was doomed to give  
To helpless infancy, through all my veins  
A chilly tremor ran. And as I viewed  
The quivering limbs and palpitating flesh  
Of those young mortals I was doomed to kill,  
I felt a dizziness I can't describe,  
And could not stand erect.

BAJA - I, too, have felt the horrors of this day,  
And thought that better far, my fate had been,  
If in the war some Midian arm had sent  
His javelin through my heart, and laid me low,  
Than now to be the executioner  
Of frenzied mothers and their little ones,  
What heart, unmoved, could see the guiltless babes,  
Held in the death grasp of maternal love?  
One infant victim in my face did smile,  
As I uprais'd the instrument of death,  
I gave the blow, but look'd another way.

I remain yours, in the cause of humanity,  
AN ATHEIST.  
Aylmer, July 6th. 1875.

### The Resurrection.

To the Editor of BOTH SIDES.

SIR, When we read Herodotus, Zenophon, Livey or Tacitus, do we not while accepting their common narratives, reject as fabulous and false, every statement that is plainly of a miraculous character?

And knowing the tendency to exaggeration in ancient times, do we not make allowance for it, even when we read of events which although possible in the order of nature, are of a very exceptional or extraordinary character?

Why should not the gospels be read in the same way.

Because we believe on the testimony of Livey, that Rome was governed by Consuls, do we feel bound to accept as correct the statement of the same author respecting the gap appearing in the Roman Forum, and suddenly closing, when the Gods were appeased by the sacrifice of Curtius?

Because it is not improbable that an individual named Jesus once lived and was put to death by crucifixion for treason or blasphemy; (or what was so claimed), does it follow that we must believe that he was born miraculously, that he rose from the dead and appeared to his disciples?

Thousands of persons now living testify that they see and talk with spirits and human beings, their former friends and acquaintances on earth. The Christian does not believe these statements. He thinks the parties dishonest or deceived. How can he reject the testimony of so large a number of living men and women, who say they see their deceased friends, and yet believe that a man rose from the dead, and appeared bodily to his acquaintances nearly twenty centuries ago, when the only proof is the statements of a few obscure individuals, of whom nothing is positively or definitely known.

Would we believe a man, if he should claim to write by divine inspiration *now*? If we knew him to be a man of intelligence, and he possessed a reputation for veracity would we believe his claim? Evidently not. Then why should we be expected to believe that Matthew, Mark, Luke, and John wrote by divine inspiration?

Would we believe now that a married woman was a mother of a child that had no earthly father, simply on the statement of some unknown writer or person who might testify that the husband dreamed that his wife's pregnancy was due to the agency of "the Holy Ghost?"

If not, why ought we in reason, to believe in the miraculous origin of Jesus on the statement of some old writers, who in an age of superstition and credulity, tell us that Joseph dreamed his wife's condition was the result of divine interposition?

Would anybody be expected to believe in the physical resurrection of an individual to day on the testimony of a number of intelligent and honest men? Would we not all believe rather, there was some mistake, illusion or deception in the matter?

Why believe that Jesus rose from the dead when we have only the statements of some unknown individuals, especially when none of them claim that they saw him come out of the grave or sepulchre, when none of them (with one exception, if the last chapter of John be genuine, contrary to the opinion of the best Biblical scholars) claim to have seen him in the flesh after his death, and when they wrote in an age, and among a people notorious for superstitions—for belief in miraculous births and the reappearance of the dead—and when, too, the authors evidently wrote many years after the date of the alleged event? Is it not more probable that life was not extinct when Jesus was put into the sepulchre, or that his body was taken away by some of his friends, or that the whole story is a fiction?

If the miracles of the New Testament were performed, and their object was to furnish evidence of the Divine character and mission of Jesus, both to that and succeeding generations, why were they not wrought before critical and discriminating minds, before men capable of judging as to their character, and who were writing history for posterity?

Is it not very strange that neither Philo-Judas, who lived in the time of Jesus, nor Josephus, who lived a generation later, make no allusion to the alleged miracles of Jesus, especially when each gives a tediously minute account of the events of those days? And why is no mention of those miracles made by the Roman historians, who likewise gave accounts of the times in which the wonderful events recorded in the Testament are said to have occurred?

If the profane writers of the first centuries *did* mention any of the alleged miracles of Jesus, why

were not some of those writers quoted by the fathers of the following centuries, in their disputes with the Pagans, who denied the supernatural character of Jesus?

Is not the fact that the "Christian Fathers" forged and fabricated evidence by interpolating spurious passages into the works of Josephus, and other writers, and by manufacturing such evidence as the correspondence between Christ and Abgarus, Paul and Seneca, pretty good proof that no genuine evidence could be found?

Is not the historical silence of Jewish and Pagan authors of the first and second centuries respecting the pretended miracles of Christ, utterly inexplicable upon the supposition that the miracles actually occurred, and were performed before intelligent men?

Is not the fact that the Christians of the fourth fifth, and succeeding centuries destroyed the Infidel writings that appeared, including those of Celsus, Porphyry and Julian, presumptive proof that they contained facts and arguments which were damaging to the claim of Christianity? If an individual had a case in a court of law, and it were found he had destroyed documentary evidence touching his claim, would there not be reason for the belief that the evidence, if it could be recovered, would be likely to invalidate or very much modify the claim? You can apply the illustration.

B. F. UNDERWOOD.

Aylmer, July 5th, 1875.

Thomas Paine.

AS THERE is just now some controversy in the pages of BOTH SIDES relative to the moral character and habits of the above named deistical writer, I simply transcribe from a work of mine, written several years ago, a short paragraph on this subject, embracing the recollections of a contemporary of the latter years of Mr. Paine, related to me by that contemporary, the Rev. Jos. Sawyer, who narrated the incident to me in the year 1832, and which I transferred to paper before it escaped my memory. I give the paragraph, as first published, for whatever it may be worth. "He" (Mr Sawyer), "had been two years out of the province at our present date (1806). These years he had spent in his native state, New York; the first year in the Croton Circuit, and the second in the New Rochelle. While in one or the other of these Circuits, as he informed the writer, he had an interview with the noted deistical writer Thomas Paine, who resided within the bounds of his circuit, and whom Mr. S. found filthy in his person and habits, as well as drunken, and most repulsive, going about with his coat tied around him with a piece of rope; and thrusting his hands at table into the sausage dish instead of using a fork. A characteristic which in no wise recommends Infidelity to us for this life, while it leaves us without hope for the life to come."

J. C.

Toronto, July 5th, 1875.

COMMUNICATIONS RECEIVED. — A reply to "What Became of Methuselah?" by Bible-Reader and Believer; "The Bible," by same; "Bold Mis-statements or who is Mr. Warren Chaso?" "Why, I am a Christian," article 2, by A Man of Years; "The Infallible Book," Fidelis; "Origin of Religious Ideas," by a True Man; An Extract, J.C.; A Poem, from a Friend; "Is God Answerable?" by Oxford, London.



(Continued from third page.)

thenes and others? He says that religions do not spring up suddenly. What then became of the Roman Paganism, after the introduction of the Christian religion? How came the heathen shrines to disappear so quickly and the oracle of Delphi to be used for the Christian religion. But he says that they taught a purer and better doctrine, and the Christians were more brotherly, that it was a new faith. Is it not a strange thing that a faith based on fallacies should have a purity that no other faith had, and yet the men who knew this to be a lie, preached it, lived up to it, and died for it. There were a few others of the main statements that he wished to call their attention to. Mr. Underwood tells us about the Buddhist religion. If he will talk about Buddhism and Brahminism; the writings of Confucius and the Vedas, he must bring those books containing those religions here. These things might have a very fine effect with some audiences, but with the present audience, he did not think that it would. Suppose that there were only one hundred millions of people in the world and that ninety nine millions nine hundred and ninety nine thousands, nine hundred and ninety-nine were Buddhists, that would not prove the religion of the one to be false. That would not be logic. There are two great elements of Freethinkers, Materialists and Spiritualists, just the very antipodes. What would Mr. Underwood, say, if speaker denied the doctrine of Materialism by referring him to Spiritualism? and say Mr. Underwood your doctrine of Materialism cannot be true because in the United States the Spiritualists claim to have ten-millions of adherents. Even if all the persons in the world were Spiritualists but Mr. Underwood it would not prove his belief to be false. His logic must have a firmer basis than that. He then resumed his argument, having been stopped whilst enumerating the influences which had grown out of the Christian religion, and had stated that it was based on moral principles. He had proceeded on the hypothesis that when this religion should have performed its work here, that the character should be fitted for the enjoyment of the everlasting life to come. He requested them to remember that his friend Mr. Underwood said, that there are some opinions which are of slow growth, and we know if a man is a very bad man to-day, a drunken, wicked, thieving, lying, stealing, murderous sort of a man, no matter what may take hold of him, we cannot expect a sudden change. Mr. Underwood need not have told them that all which calls itself Christianity he (speaker) did not believe in he could tell them that for himself. He thought that he had said in the beginning that Christianity was a doctrine, which worked out a slow transformation by degrees and reached the ultimatum by a regular transformation. In the next place he represented that it did not limit itself to the present world. The striking character of this doctrine, in its application to man, is that it goes right into the midst of death, into the grave and proceeds to take hold of man in that state of being and deals with him for ever more. The Scriptures nowhere teach a literal resurrection of the body, but it teaches that a new body shall come into existence, or a recreation of the body. Mr. Underwood expressed disbelief in the resurrection of Jesus Christ from the dead. Why? because he has no antecedent evidence of the same and yet he believes that we have risen from the dead! He says he believes that we came out of

something, that we are not. He tells you that that is in accordance with law, and that that law which could bring us out of the nothingness of the past, could not bring us out of the nothingness of the grave. This reasoning is very stinging in its effects, because according to materialistic doctrines there was a time when there was no life in this world. For Geology teaches us that there was a period when the world was in a state of white heat, and science will tell us that there was a time when there was no life in the world. In the second place, whether it be true or not that Jesus rose from the dead is a matter for the audience to decide. It was taught that Jesus arose from the dead, and the men who taught this were the very men who knew whether they told the truth or not and were the men who were murdered for saying so. They died knowing it was a lie, for that is Mr. Underwood's reasoning. There are the apostles of Jesus Christ who took their lives in their hands to preach what they believed to be the life of Jesus Christ. Those were the men to know whether it was true or not. Then the reply comes, those men were honest enough, but they were deceived. If he were to go out into the bush here, and observe a tree with a small piece of bark peeled off, perhaps he might say it was knocked off by a bullet. You would say he was a very easy man to believe this. But suppose that he was to find a second tree, and a third, and a fourth, all showing the same marks, he would be confirmed in his statement; but still more proof is wanted, and by and bye, he takes out his knife and cuts into the tree and finds a bullet there. And on looking on the ground he finds a target. He then would have reliable evidence, so he could not be deceived. One man might be deceived, but the chances are that two would be less likely, and three still less, and so on with four, five and six, as the number increases so the chances of deception decrease, until half the world are decided on the same point. And for any person to deny this, is to deny all, that the human senses can be used to demonstrate. Not long ago he was present when a man was tried before a court of justice, and three witnesses came forward and swore in a channel. But one of the witnesses refused to swear anything very important until he had brought out his pocket book and looked into it. The second was brought in and then the third, but they swore all alike, they all swore by rote. Their evidence was condemned because they had all agreed on one story and committed it to book. So with the different statements about Jesus Christ and the seeming contradictory statements, it shows that they did not learn their statements by rote. That this Jesus Christ lived and died, has been already conceded, but that he arose again or was divine is not conceded. A question then arose in his mind as to how came it to pass, that this religion not having any true foundation, should have gained such ground, and have converted so many nations. Does not the existence of the Bunker Hill monument give evidence as recording something that has actually transpired. What would you think if some one was to say that it did not commemorate any real event, those men only fancied they fought that battle. That is Mr. Underwood's style of arguing. The monuments that Christianity has erected on the earth are exceedingly evident. Take the Lord's Supper, rough-hew it as you may. Here among intelligent and good people is an institution called the Lord's Supper. It is of very perishable materials. Yet it stands. It consists of a piece of bread and a cup of wine. All over this country and over the countries of Europe

this ordinance is observed. The bread is symbolical of the body of Jesus Christ, and the wine represents his blood. If this were founded on a delusion or a falsehood, would it after all those ages survive to day as one of the most imperishable monuments on the face of the earth. He supposed all this came to pass in consequence of law!

**MR. UNDERWOOD.**—Mr Burgess said that when he (speaker) declared that Mormonism was not simply a religion that teaches how to live, but that it taught something more than that, it had no bearing upon the question under discussion. The point which the speaker wanted to state was that he wished to judge Christianity by the evidences and facts offered as in the case of other religions. Supposing a Buddhist came up to him, and wished him to examine the Buddhist religion. He presents his evidence. Several other religions come up with the same request. He discusses and examines each of them. One tells him that his religion is not simply a dogma, a system and a belief, but that it is some beautiful moral aspirations and teaches how to live and how to die. The others deny that that is a correct definition of the religion. He then examines for himself. Perhaps he sees something which is not absolutely right, and he asks is not that a part of your faith, and they say no. So with Christianity. There are several sects of Christians. One will tell you about universal salvation; another, salvation through Jesus Christ; another the immortality of the soul, and so on. He then would say, "Gentlemen I want something definite, something that is clear and then I will judge the system." In order to be a Christian he must first believe in the existence of a personal God; secondly, in the Divinity of the Bible; thirdly, the Divinity of Jesus Christ; fourthly, in the resurrection of mankind, whether spiritual or bodily. Then he must believe in a personal devil and in a number of other things. This he contended was Christianity as commonly believed in to day. His opponent said that he contradicted himself, when he says that it is not absolutely certain that Jesus Christ lived, but that he admitted it was probable that he did. Why he said that "it was not absolutely certain that Jesus lived," was because it was held as a matter of doubt by many of the greatest scholars, and "why probable," because there was evidence convincing him that Jesus of Nazareth was a real character. Then again there were others, among the early Christians who only believed that Christ existed here in a spiritual form, and since that time there have been many who have doubted the existence of Jesus Christ. Even apart from that, we have no contemporaneous history speaking of his existence. His opponent asked him to point out the defects in the morality of Jesus Christ. It was not his duty to do that at present, he was merely there as a critic. By-and-bye his turn would come to sustain the affirmative, and then he thought it would be soon enough to criticise him on that point. This gentleman says that we have no evidence of anyone who saw Homer. In the mere fact of Homer's existence there is nothing remarkable, but if some person was to assert that he rose from the dead, then we should require substantial evidence before we would believe it. Homer was simply a poet and the *Iliad* would be just as good a poem, if it were written by anyone else. If we affirm that he arose from the dead, we must bring forward evidence to prove it. If he were to tell them that he saw a man to-day, whom they had known



they would not think that a very strange statement. But, if he said that he saw a man to-day, alive, who had been dead for some time, and in whom putrefaction had taken place, they would need very decisive evidence, or else would treat it with incredulity. The book of Homer itself is an evidence that someone wrote the book, whether he be called Homer or something else. His opponent next asked, "If religions do not come up suddenly, what became of the Roman Paganism?" Let it be understood that Paganism was not swept away suddenly. It was over three hundred years before the Christian religion was strong enough to assume power over the Roman empire. Three hundred years is a long time, and even then Paganism was not entirely superceded. In the outer provinces, it was not stamped out unless by coercion. The temples were razed to the ground, and after many struggles and much bloodshed, the banners of the Christians waved triumphant to the breeze. Paganism is even now not entirely superceded, for to day it reigns and exists in the Roman Catholic Church. Which church has more adherents than all the forms of Protestantism put together. This is the church which has crossed seas, and continents, and rivers; conquered countries and nations; assumed power on the throne of the Caesars; and not simply the new-fangled Protestant party. This is the church which ruled Europe at the time it was sunk into the depths of midnight darkness, and which was not dissipated until the rays of scepticism and learning disseminated light and knowledge over the world. Prof. Burgess asked as to how he could reconcile the statement that the early Christians were bound together by fraternal ties and love, and yet their religion was founded on a lie? All religions have for their adherents men who are earnest in their belief in the truth of their religion and are ready to die in its defence. Such bravery is no evidence of the truth of a religion, but only of the earnestness and sincerity of its followers. The woman who carried the faggots to burn Roger Williams was sincere, but no one here would say that her act was just. He took exception to the statement "they believed it to be a lie." They believed it to be true. But were they the men who saw the miracles performed, they believed in? No—they were not, nor have we any books, with sufficient authority to prove that they were written by eye-witnesses, who saw the death, burial and resurrection of Jesus Christ. Mr. Burgess again says that Christianity did not profess to destroy slavery by autocratic power. He still maintained his criticism, because it did not do away with that evil. Mr. Burgess also said that if he spoke of the Brahmin religion, he must bring the books here. Well, if he did not have them written in the original Sanscrit, he had very excellent translations. He had a translation of the Vedic hymns and aphorisms by Prof. Max Muller, of Oxford University, and would show them to the Prof. with the greatest pleasure. He then read the following statement in reference to Buddha:—

"Now it has been the peculiar fate of the religion of Buddha, that among all the so-called false or heathenish religions, it almost alone has been praised by all and everybody for its elevated, pure, and humanizing character. One hardly trusts one's eyes on seeing Catholic and Protestant missionaries vie with each other in their praises of the Buddha; and even the attention of those who are indifferent to all that concerns religion must be arrested for a moment when they learn from statistical accounts that no religion, not even the Christian, has exercised so powerful an influence on the diminution of crime, as the old simple doc-

trine of the Ascetic of Kapilavastu. Indeed, no better authority can be brought forward in this respect than that of a still living bishop of the Roman Catholic Church. In his interesting work on the life of Buddha, the author, the Bishop of Ramatha, the Apostolic Vicar of Ava and Pegu, speaks with so much candor of the merits of the Buddhist religion, that we are often at a loss which most to admire, his courage or his learning. Thus, he says in one place: 'There are many moral precepts equally commended and enforced in common by both creeds. It will not be deemed rash to assert that most of the moral truths prescribed by the gospel, are to be met with in the Buddhistic scriptures.' In another place, Bishop Bigandet says: 'In reading the particulars of the life of the last Buddha Gaudama, it is impossible not to feel reminded of many circumstances relating to our Saviour's life, such as it has been sketched out by the Evangelists.'

I might produce many even stronger testimonies in honor of Buddha and Buddhism, but the above suffice for my purpose."

This gentleman again says that because spiritualism numbers many millions of adherents, that it does not make spiritualism true, and said that his (speaker's) logic was wrong. If he had said that materialism was of divine origin and brought forth evidence to prove that it was of supernatural origin, the cases would be parallel. But he had done nothing of the kind. But here are different religions all growing under similar circumstances, and yet one is right and all the others are wrong. "There is nothing more incredible in a man rising from the grave, than there is in a man coming into existence from nothing." It is a very easy thing to prove one miracle from the transpiration of another. Some time ago it was said that a man rose from the grave, and it has to be proved by testimony. Now where is his testimony, where are his facts. Would they believe the speaker, if he said that he saw a man rise from the grave in New York, and even supposing that he brought witnesses, they would doubt it. If he were to tell them that he saw a dog gnawing a bone, they would not dispute that, because it was antecedently credible. But if he told them that the dog ate up an iron post, they would not believe it. Why? because it was antecedently incredible. In the history of Rome, he had certain facts presented to him, which he believed. But when he was told that the Emperor Vespasian put a little spittle upon the eyes of a blind man and restored him to sight, he did not believe it, because it was contrary to his experience and the amount of evidence brought forward was insufficient. He demanded that the Bible should be judged by the same criticism that other statements are judged by. We read the works of Livey and others, and always in reading them reject the miraculous portions as incredible. Did his friend believe in the statements of spiritualists as to the manifestations of spirits at the the present time, if not, why believe in those that are alleged to have transpired 1800 years ago. He again says, "That those men died because they preached that which they believed to be a lie." Who were the men? Let us have the evidence. We have no evidence that the gospels were written in the first century, or that the persons were; acquainted with the facts of which they wrote, but only know that they were collected together and put in the form of a book. The similarity of expressions in those writings, demonstrate they were not from eye witnesses or independent sources. For instance compare the following parallel verses:—

"And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away." Mat. xiy. 22.

"And straightway he constrained his disciples to get into the ship, and to go to the other side, before unto Bethsaida, while he sent away the people."—Mark vi, 45.

Here is Mr. Froude's opinion on the matter:

"The sworn testimony of eye witnesses who had seen the letters so composed would add nothing to the weight of a proof which, without their evidence, would be overwhelming; and were the writers themselves with their closest friends and companions to swear that there had been no intercommunication, and no story pre-existing of which they had made use, and that each had written *bona fide* from his own original observation, an English jury would sooner believe the whole party perjured, than persuade themselves that so extraordinary a coincidence had occurred." It is significant the 'same writer remarks "That, whereas our Lord must have spoken in the ordinary language of Palestine, the resemblance between the Evangelists is in the Greek translation of them (the parables and discourses); and how unlikely it is that a number of persons, in translating from one language into another, should hit by accident on the same expressions, the simplest experiment will show."

MR. BURGESS proceeded to review Mr. Underwood's speech who said that there were some early Christians who doubted the personal existence of Christ. Mr. Burgess here remarked that he had no objections to Mr. Underwood bringing forward accepted translations of the Vedas. But he wanted that authority about the early Christians who denied the bodily existence of Christ. He again said that the morality of Christ had a good many defects, and on being asked for proof says that it is not his business to show the defects of the Christian religion. He understood that according to the laws of debate, the negative had something to do with maintaining its own position. If he says the morality of Christ has those defects let him bring them out. Mr. Underwood understands his case, and if he does not take care he will not save his friends from ruin in this world, and according to their doctrines they cannot be in the next. In answer to the speaker's argument that the men who first preached Christianity were the men who knew whether they were preaching the truth or falsehood, he says and admits that they were sincere and believed it to be true. But he says "the woman who carried the faggots to burn Roger Williams was sincere also." He is trying to get the universal into the particulars, but he cannot do so. But now the question comes, Are millions of old women still carrying faggots to burn millions of Roger Williamses to-day. The question whether or not those men were sincere is only a primary question affecting themselves, and the question still remains to be answered, whether the world at large has been deceived by the spreading of their doctrines. Whether we are still keeping an historical monument, the result of the false teachings of those men. Is it possible that the little petty teachings of a life time without divine aid could after 1,800 years, become one of the finest religions the world ever saw. The fundamental doctrine that they preached was the death and resurrection of Jesus Christ. He was not afraid to talk about facts and meet their issues. He had nothing to gain by false issues. He would defend the resurrection, because if that was gone, the corner stone of the Christian religion—the whole was gone. "And if Christ be not risen," said St. Paul, "then is our preaching vain, and your faith is also vain." Mr Underwood cannot overthrow a universal religion by little individual cases like those mentioned. There is something more than that to do in this debate. Mr. Underwood did not really understand



him about that Spiritualism. He said that if there were only one hundred millions of people in the world, and 99,999,999 of them believed in Spiritualism, and Mr. Underwood only believed in Materialism, it would not prove it to be false, neither would the same argument applied to Christianity demonstrate it to be false. He applied the Spiritualistic argument because some claim that there are ten millions of Spiritualists in the United States, but that does not prove Materialistic doctrines wrong. It may be proved that Buddhism is true and to a certain extent it was. He would read something about Buddhism as Mr. Underwood had. This everlasting evidence from something else does not prove anything at all here. Spiritualism is the very opposite of Materialism, and they suppose their belief to be right, but that does not prove it to be right. It is true that there are many things taught in the pulpit by men called preachers of the gospel of Jesus Christ, that neither Christ nor Paul ever dreamed of, and he did not wonder that his friend had picked up some of them and fancied they form a part of Christianity. He was not responsible for anybody's theology. Mr. Underwood says that if he asserted that he saw a man in New York, who was dead and had come to life again, and that if he brought men here who saw him rise, you would not believe it. Thus you would give the lie to human reason. You would impeach those men's testimony of what they saw. If he said he saw a man dead who came to life again, unless you could impeach his testimony you must accept or give way to it. You must impeach the testimony before you throw it on one side. Mr. Underwood then spoke about the darkness and the ignorance of the eighteen centuries intervening. He did not expect to hear that from the man who had written such a beautiful little book upon the glories of the Augustan age and the Roman empire. Then to come here and talk about the ignorance and darkness of that age, when we go back to the Aristotles and Demosthenes, etc., of that period and accept them as models. Now again we have a new argument from that side of the house, in the corresponding phraseology of the New Testament. Well, certainly that is a change, when we used to hear so much about the contradictions. That Matthew said this, and Mark that, and Luke the other thing. Mr. Underwood says that we have no contemporaneous history or any in the first century, proving the existence of Christianity. Mr. Burgess then read the following extract from Josephus:—

"Now, there was about this time, Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works,—a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was [the] Christ, and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct to this day."

He also read the following from Tacitus:—

"Nero, in order to stifle the rumor [as if he had himself set Rome on fire], ascribed it to those people who were hated for their wicked practices, and called by the vulgar Christians; these he punished exquisitely. The author of this name was Christ, who in the reign of Tiberius was brought to punishment by Pontius Pilate, the procurator. For the present this pernicious superstition was in part suppressed; but it broke

out again, not only over Judæa, whence this mischief first sprang, but in the city of Rome also, whither do run from every quarter and make a noise, all the flagrant and shameful enormities."

He also read a quotation from a work having reference to the writings of Celsus, the infidel, who wrote in the latter part of the second century, and yet he quotes passages from the Epistles of St. Paul. He next read from Clarke's new work on the Great Religions, in reference to Buddhism, to prove that it did not correspond with the Christian religion. Now, what have we gained here. He says:

"In the survey of this religion he would show them that the idea of a life, revelation and resurrection, is not simply confined to one religion, but in some form has found its way into many other religions."

Now, if a fact was universal, was fundamentally prevalent everywhere, why is it that but one of these religions has worked such great changes in the world? He then resumed the train of his argument which was interrupted in his former speech. He repeated his argument in regard to law, and said that if the doctrine of evolution be true, then must the Christian religion be true, since it is an evolution. As these gentlemen say that law is inexorable and cannot be other than right, then whatever comes to pass in the world of men must be right, if it is in accordance to this law. If he thought that this world was all the life that he should have, he would ask some surgeon to cut out the restless spirit which makes him long for more. He would like to know who this mighty maker was who ruled the world, before he died. But what was the object of the Christian religion, it first teaches man how to live, and when the grave claims the victim, then the Christian religion gives life.

(To be continued next week.)

### Methuselah Died Six Years Before the Flood.

SURELY any man must be vehemently desirous of setting aside the truth of the Bible, if he would place an unaccounted for three quarters of a year in the chronology of that remote period of human history which preceded the flood, against the combination of evidence from miracles, prophecy, the harmony of its parts, its stamp of divinity, and benign moral tendency and effects, which go to support its claims to religious authority. Supposing that Methuselah had died on the eve of the flood, or have met his death by means of it (in which I see nothing so very shocking to admit, many a venerable and virtuous man has fallen in a catastrophe of nature), it would still bring his days within the year, which made up his nine hundred and sixty ninth (969th) year. And to say, in round numbers, that "he lived 969 years," would be near enough to the literal truth, not only for Oriental diffusiveness, but for modern historical accuracy.

But the truth is, he died A. M. 2256. six years before the flood, which happened A. M. 2262. This conclusion is arrived at by Dr. George Smith, after carefully collecting all the data on the subject, in setting the matter of Bible chronology, in the absence, of course, of any knowledge of our correspondent's cavil, or any intention of answering it.

A BELIEVER,

Who uses all the helps within his reach to elucidate that old and wonderful book we call the Bible.

### "The Infidel's Creed,"

Is no creed at all, but certain maxims for personal guidance, all of which, if rightly interpreted, are right enough in themselves. And, as far as they relate to morals, and to our conduct towards others and the inferior animals, they are excellent. Its maxims as to health, riches, &c., so far as I can see, are correct and valuable, but just so far as these maxims are excellent they are taught in the Bible, especially in the sermon of Jesus. Moreover, the moral sentiment of the civilized world on those subjects is due to Christianity. Therefore let not the gainsayer against revelation plume himself on having discovered a moral code the essential of which were taught by Christianity from the first. And without the beliefs and sanctions of Christianity, with the many they never will be practically influential and observed.

J. C.

### Another Query.

FOR BOTH SIDES.

The idea of your Paper is an excellent one, Will you please print the following query in an early number, doubtless the explanation is simple and plain to the well read theologian, but not to me.

In part of the religious services of the Church we hear:

" \* \* \* was crucified, dead and buried. He descended into hell; the third day He rose from the dead; He ascended in heaven, &c.

This would imply that he remained in Hell three days.

How is this to be reconciled with Christ's declaring to the thief on the cross that "thou shalt be with me *this day* in Paradise."

J. J. A.

London Township, June 7, 1875.

In our next we will continue the publication of the Debate and furnish a report of a lecture in reply "To my Aylmer Critics" by B. F. Underwood, besides several other articles.

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# BOTH SIDES.

VOL. I. NO. 3.

"Truth is mighty, and will prevail."

MONDAY, JULY 19, 1875.

## The Napanee Debate.

A verbatim report of the above debate, will be given in this paper.

For BOTH SIDES.

## Bold Mis-Statements.

Who Mr. WARREN CHASE is I know not, whether a comparatively unknown person, who requests BOTH SIDES to publish what I can designate as nothing else but flagrant blasphemies; or whether he is some writer known to fame, two of whose paragraphs some admirer, reckless of the certain evil they will do, "requests" the paper to republish, does not exactly appear. But the object of their bold untruths is to dismiss God out of his own Creation and to explode the idea of "the spirit world and the future life," to accomplish this, knowing the influence, bold, high-sounding dogmatism has with the unread and uninformed, and they are the many, he makes a number of sweeping statements in a few lines, all of which are false. It is not true that science has "overthrown the Bible theory of the Creation." It has perhaps modified conclusions about the creation, hastily drawn from the Bible, which revelation never warranted. It may be true that Mr Tyndall was understood to deny the existence of Jehovah, but when charged with the logical consequences of his teaching in that direction, I am wrongly informed, if he did not shrink back from the consequences of his own positions, for which one of our Canadian Atheists took him to task. As to Darwin, if he has made out anything relative to the origin of man, different from the teaching of Scripture account is more than I could see. He has a taste and aptitude for certain investiture into the origin of species, or rather the varieties in animated nature, but he is utterly incapable of generalizing his own facts. He is one of the most illogical of writers, jumping to absurd conclusions, which require a credulity to receive them, vastly more difficult to command than the faith which the Bible exacts. As to H. Spencer and his evolution, I have not read him, but I have read reviews of him, that convince me that all in him which need at all disturb the believer in revelation has been effectually demolished by more than one Christian writer. As to "protoplasm" &c., there must be vastly more known on that misty subject than is known, before they would lead any one but a volunteer in fidelity to any conclusion adverse to the Bible which less to Atheism.

That such crudities should shake our belief in the invisible world, and immortality, is a demonstration of the truth of the Bible, which no man can be fallen, "alienated from God," liking to retain God in his knowledge," in the folly of his heart "There is no and because he is possessed of "the car-

nal mind, which is enmity against God, and which is not subject to his law neither indeed can be."

Let young and unread Christians learn to suspend their judgments on the bold, unproved statements of these smaller fry of would be Infidel philosophers, against the faith which has saved them, and which supports and comforts them under the ills of life, until they have time to learn all the facts of the case, this fusillade is kept up by inferior minds, who draw from the works of really clever men, who, in many cases, shrink from the irreverent use made of their lucubrations. One thing we all can and must do, pray for illumination by "the Father of Light," and ask him to confirm and spread his own truth by that "sovereign convicting power," which the interests of true religion now so much require. Matters seem now verging to the point that men must be Christians in reality, (must have "the mind of Christ") if they would continue such in name. And perhaps it will be well when the line of demarkation is thus sharply drawn. An efficient Christianity is sure to live, and, in the issue, subjugate the world.

## A MAN OF YEARS.

### A Reply to My Aylmer Critics.

On Monday evening, July 5, Mr. B. F. Underwood delivered the following lecture in the Town Hall, Aylmer, in reply to his Aylmer critics. There was a numerous and very enthusiastic audience.

Mr. Underwood in opening expressed his pleasure at having this opportunity of speaking in defence of opinions which he had advocated there some months previous. After his departure, two of the local ministry gave lectures in reply to his, which he had been repeatedly requested to reply to. Up to the present time, his engagements had been so pressing that he had been unable to do so. The lectures delivered by himself were not published, and those who could not rely on their memory had no other source than the statements of those gentlemen who had defined his position for him in his absence. He did not read the whole of the lectures at the time of their first publication, and had only done so since his return to Aylmer. One of those lectures, by the Rev. Mr. Holmes, with whom he had a slight personal acquaintance, and for whom he felt a high esteem, was in reply to his lecture on Evolution. Mr. Holmes showed some ability in collecting arguments against his application of the theory of Evolution, although they are none other than those which have been presented before with quite as much force. When he finished reading the lecture of Mr. Holmes, he was willing that that lecture and the one deliver-

ed by himself, should go before the public for their decision. He adopted this course although there was much that would bear correction. He had a great deal of ground to go over and would lay aside Mr. Holmes' lecture, not because it was unworthy of notice, far from it, it was the most creditable performance of the three, but because it was a subject which would occupy the whole evening to deal with properly. He deemed it rather more important to correct the misrepresentations put forward by the other gentleman. He had the two lectures before him, given by the Rev. McDonagh. He knew little about the gentleman except from hearsay. The gentleman referred to was like most human beings, and if speaker succeeded in showing him to be all that his worst enemies represent him to be, it would fail to show the fallacy of one of his arguments. We must get rid of this practice of attacking men. The time is about come when personal attacks must cease. What would you gain by attacking such men as Mill, Huxley and Carpenter. Would we impugn men for their motives? He would show that the reverend gentleman had not advanced with the age, and would not credit an opponent with honesty in his convictions. Judging from the stories told him about Mr. McDonagh he thought him to be a man with a great deal of zeal and perseverance. Speaker did not believe with the persons who charged the gentleman with insincerity and hypocrisy. It was true the gentleman, in his sermons and lectures used epithets which the speaker would not use, as they would lower him. In truth the gentleman was at times so overcome with zeal, by the consciousness of the harm his opponents were doing, that he was led to use all sorts of extravagant language and gestures, until he more resembled a fighting character in the ring, than a gentleman upon the platform trying to save the souls of men. (Applause).

Mr. McDonagh in the commencement of his lecture on "the Prophecies of the Bible proved true by the Light of History," says Mr. Underwood declares "'All opinions are based upon evidence.' There was never a more erroneous statement put before an audience." True but speaker never made use of the expression in that form. What he did say was "all opinions are based upon evidence or what has the appearance of evidence in the minds of the persons who adopt an opinion," or in other words "opinions are the result of circumstances over which we have no control." Referred to the different types of persons and their capacity for reasoning and asked if anybody meant to say that the first person deserves no special credit for arriving at a conclusion upon any subject, or does any one mean to say that a man is insincere because owing to defective organs he arrives at an opinion contrary to that which is right. Notice

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# THE AYLMER DEBATE

BETWEEN PROF. O. A. BURGESS, PRESIDENT N.W. CHRISTIAN UNIVERSITY, INDIANAPOLIS, AND B. F. UNDERWOOD, OF BOSTON.

## THE FIRST DAY.—(CONTINUED.)

MR. UNDERWOOD in his previous speech stated that there were some who lived in the early centuries of the Christian Church, who did not believe in the humanity of Christ, and who looked upon him as a purely spiritual being and that he was free from all those ailments that we are heir to. In maintaining this statement he read the following extract from Taylor's *Dilemmas*:—

"Within the immediate year of the alleged crucifixion of Christ, or sooner than any other account of the matter could have been known, it was publicly taught, that instead of having been miraculously born, and having passed through the impotence of infancy, boyhood and adolescence, he had descended on the banks of the Jordan in the form of perfect manhood, that he had imposed on the senses of his enemies, and of his disciples, and that the ministers of Pilate had wasted their impotent rage on an airy phantom. Cotelierus has a strong passage to this effect, that 'It would be as it were to deny that the sun shines at mid-day, to question the fact that this was really the first way in which the gospel story was related.' While the apostles were yet on earth, nay, while the blood of Christ was still recent on Mount Calvary, the body of Christ was asserted to be a mere phantasm."

Well, might some doubt the resurrection. Is it strange that men at the present time should doubt the facts of the Christian religion, when the opinion of the fathers of the early Christian Church demonstrate that they did not believe it. Again why not believe in the miracles reported to have been worked by early Christians of which we have abundant proof. Gibbon in the *Decline and Fall of the Roman Empire*, chap. 23 says:—

"The grave and learned Augustine, whose understanding scarcely admits the excuse of credulity, has attested the innumerable prodigies which were performed in Africa by the relics of St Stephen; and this marvellous narrative is inserted in the elaborate work of *The City of God*, which the bishop of Hippo, designed as a solid and immortal proof of the truth of Christianity. Augustine solemnly declares that he has selected those miracles only, which were publicly certified by persons who were either the objects or the spectators of the power of the martyr. \* \* \* The bishop enumerates above seventy miracles of which there were resurrections from the dead in two years, and within the limits of his own diocese. \* The miraculous cure of diseases of the most inveterate or even of preternatural kind, can no longer occasion any surprise when we recollect that in the days of Irenaeus, about the end of the second century, the resurrection of the dead was very far from being considered an uncommon event; that the miracle was frequently performed on necessary occasions by great fasting and the joint supplication of the church of the place, and that the persons, thus restored to their prayers, had lived afterwards among them many years."

As we do not believe in these stories, is it strange that we should doubt the story that Jesus Christ arose from the grave, when we have no positive evidence of its occurrence. Now in regard to miracles. What evidence have we? Is there no stronger evidence in favor of miracles than there is in favor of witchcraft? No, there

is not. And yet you believe in the former, and do not in the latter. Rev. Albert Barnes, in one of his lectures on the *Evidences of Christianity*, presents some of the objections of the Infidel, in the following inquiries:—

"A more material and important question still is, whether there is any stronger evidence in favor of miracles, than there is in favor of witchcraft, of sorcery, of the re-appearance of the dead, of ghosts, of apparitions? Is not, the evidence in favor of these as strong as any that can be adduced in favor of miracles? Have not these things been matters of universal belief? In what respect is the evidence in favor of the miracles of the Bible stronger than that which can be adduced in favor of witchcraft and sorcery? Does it differ in nature and degrees; and if it differs, is it not in favor of witchcraft and sorcery? Has not the evidence in favor of the latter been derived from as competent and reliable witnesses? Has it not been brought to us from those who saw the facts alleged? Has it not been subjected to a close scrutiny in courts of Justice—to cross-examination—to tortures? Has it not convinced those of highest legal attainments; those accustomed to sift testimony; those who understood the true principles of evidence? Has not the evidence in favor of witchcraft and sorcery had, what the evidence in favor of miracles has not had, the advantage of strict judicial investigation, and been subjected to trial, where evidence should be, before courts of law? Have not the most eminent judges in the most civilized and enlightened courts of Europe and America admitted the force of such evidence, and on the ground of it, committed great numbers of innocent persons to the gallows or to the stake?"

"I confess that of all the questions ever asked on the subject of miracles, this is the most perplexing and the most difficult to answer. It is rather to be wondered at, that it has not been pressed with more zeal by those who deny the reality of miracles, and that they have placed their objections so extensively on other grounds.—pp 161, 162."

He asked the same question, why should we believe in those miracles of the Bible and disbelieve in those which are recorded in profane history? Also those which the Catholic Church universally believe and which the Protestants almost universally reject. Mr. Burgess says that he must point out those defects in the morality of Jesus Christ. No, he would not do so now, but would when it came to his turn to affirm a proposition. His opponent asked "If millions of women are still carrying faggots to burn millions of 'Roger Williams'?" No, they are not—but he believed that millions of women as well as of men, are ready to throw away their lives in the cause of an error. There are millions who believed in Buddhism, and millions who believed in the Koran, and who are equally ready, to throw their lives away to testify the sincerity of their belief. He brought forward the illustration of the woman, in order to show that the fact that the early Christians were ready to lay down their lives, is no evidence of the truth of Christianity, unless they testified that they were eye-witnesses of the resurrection, which his friend had lamentably failed to prove. Mr. Burgess referred to the monumental history of Jesus Christ, testified in the existence of the ordinances of the Lord's Supper and the Baptism. But we have every reason to believe that both these ordinances existed under other names previously. Baptism existed before Jesus Christ came into the world. When Christianity adopted existing observances, it adopted

among them the Baptism. The observance of the Sunday was established by a decree which is in existence at the present time. The speaker stated that a part of the Christian religion was a belief in the physical resurrection of Jesus Christ, but Mr. Burgess says "No, Christianity does not teach that." He did not personally care whether the resurrection was physical or spiritual, but if he wished to, he would prove from the Bible that it taught the idea of a physical resurrection. And in proof of this he referred them to Thomas laying his hands in the body of Jesus Christ. Mr. Burgess says further that if speaker should tell him anything, that he would have to believe it or impeach his testimony. That is one way to get out of it certainly. He could bring a number of people to testify that they had seen and talked with invisible spirits, who were originally their fathers and brothers and sisters. They will not only affirm the truth of this statement, but will swear to it. This, his friend did not believe. No,—he says it is antecedently incredible. If he were to tell them that he saw a dumb beast talking or a snake speaking they would disbelieve him. Why because it was antecedently incredible. The evidence therefore must be strong in concurrence with the antecedent of the facts. Next his friend, said that he should not speak so slightly of the Augustan age, since he had written a work lauding that age. When he spoke of the mists and darkness that had existed, he did not refer to the Augustan age; but, his friend must remember that the decadence took place after that time, and it is a remarkable fact, that in proportion to the rise of Christianity, so did the Roman genius, and virtue, and bravery, and learning fade away. When he spoke of the eighteen hundred years, he meant all the period between the rise of Christianity and the reformation. An age characterised by cruelty and in-humanity, when the smoke arising from the human hecatombs darkened the brilliancy of the sky. Mr. Burgess next said that speaker had a new kind of argument. That now the similarity of passages in the New Testament is damaging and on other occasions, it is the contradictions which are brought forward. But speaker used both, and when the proper time came he would bring up the absolute discrepancies and show that the parties who wrote the gospels were not eye-witnesses of that which they wrote. Mr. Burgess referred to the history of Josephus as contemporaneous history, but everyone of the quotations in Josephus have been proclaimed as false. He quoted from Tacitus who wrote 150 years after Christ, and who doubts that the story had got into circulation by that time. Then he came to Celsus who wrote at the latter end of the second century, and says that Celsus quotes from the writings of Paul at that time. Who doubts it? But let him show that the New Testament Scriptures were in existence in the first century. He next quotes from a book in regard to Buddhism. There is a great deal of discussion as to whether Buddha had taught immortality. Some contend that he taught the annihilation of the soul. All that he endeavored to show was that he taught a lofty morality, and that whilst Christianity has brought millions



under its sway, Buddhism has over four hundred millions of adherents; and that if Christianity has a large number of followers to-day, it is more than it is likely to have in the future. "Whatever comes to pass in existence in consequence with law must be right." There are thousands of things which came into existence in accordance with a fixed law, which we deem are wrong. For instance if you should go outside this building and a brick fell upon your head, it would be in accordance with law, but you would not think it to be a very good law. When we look at nature and see its wonderful workings and know of the regularity of its evolutions in our time and antecedently, we come to the conclusion that it will continue ever on in the same way. Look at the grasshoppers in Nebraska, we know that they came up in accordance to law, but we strive to prevent their coming. We would not call that a right law, though it is still law. He believed that slavery was an evolution. It originally came into existence from the practice of putting men to death, then the captive was given the choice whether he would be a bond-slave or be put to death, and so on until it evolved into the system so well known to us. Look at it in the United States, it was a cruel system. Then comes the question of religion. All religions are based upon the supposed existence of a personal supreme power. And the same is true with regard to the Christian religion, whether Christ came into the world or not, and died on the cross, suffering deep agony, crying out with a loud voice, "My God, my God, why hast thou forsaken me." It is these things that we war against and in favor of which you have no real evidence.

Mr. BURGESS first called the attention of his opponent to the quotation having reference to the bodily presence of Christ, and did not imagine that it made any important figure in the discussion of this proposition. Next referred to the "antecedently incredible" argument based upon human experience, and said an eastern king denied the existence of ice because he had not previously experienced its existence. My opponent cannot believe in the theories of evolution, because he has had no past experience, he knows nothing about protoplasm! The speaker merely used this argument to show that the objections against the resurrection of Jesus Christ were wrongly based. His whole objection is that he has never seen a resurrection, and hence disbelieves it. Mr. Underwood said that he did not think that speaker would believe a man, if he said that he saw his father's spirit materialize. Speaker in answer to this said, that he never called an alleged fact of modern Spiritualism into question, until he had examined the whole of the evidence. Replying to the brick argument, he asked "How were they going to help themselves?" He had a superior argument than that of Mr. Underwood, for he did not measure his time by an hour or two, but had an eternity to live whilst Mr. Underwood had but little time. Speaker would have ample time to examine into the mysteries of those things, which at present puzzled his friend so much. Then Mr. Underwood asks if you would believe him if he said that he saw a dumb beast talk, (speaker supposed he alluded to Balaam's ass) or a snake speak, it is not very probable that you would believe him. But speaker

believed that animals did have a sort of a language in which they made known to each other a number of ideas. Now about the golden age period. Jesus Christ was born in that age. How did the superstition about the dead man coming to life again, rise out of an age like that? Why it is a most improbable thing that a religion conceived in fraud should have converted the Roman empire and the barbarians of the north, and still rules to-day. There is a miracle for you gentlemen. Next Mr. Underwood comes to the co-inciding passages, and if he refers to those which he read, speaker said that they did not agree in language. Mr. Underwood said that speaker could not bring quotations from the scriptures in the first century. He could bring quotations from the writings of the first century, referring to the Christian religion. He then read from Lardner proving his statements. Will the gentleman be kind enough to tell the speaker, when the first denial that William Shakespeare was the author of the wonderful book called the works of Shakspeare, appeared? Would he tell when it first appeared that Bacon was the author of those works, and that Shakspeare was only a clown? Will he tell when it was first denied that George Washington had a little hatchet? Will he tell when it was first denied that William Tell, shot the apple in two, placed on his son's head. Why have we no contemporary evidence of the truths of the life of Jesus Christ? Because no one thought it worth while to chronicle them as it was so well known, until Infidelity got on the rampage. Mr. Underwood could no more lay his hand on the great persons of antiquity than the speaker could lay his hand on the head of Jesus Christ. He resumed his argument on law, and said that Mr. Underwood did not altogether say that it was not right for the brick to fall, but that it was a misfortune, for there was no intelligence governing it. The Christian religion comes to us and shows and teaches, that there is a law of mind underlying the law of motion, underlying the law of matter. Speaker then introduced a number of arguments to show the failings of the argument, that influences are produced by effect without stating the cause of the effect. He referred to the watch argument, and said that it was fallacious to suppose that the silver remained for a long time in the earth, and then commenced to tumble about until it formed the case; and that the iron after a number of years of rest, suddenly became disturbed, and twisted, and twirled until it formed a main-spring, and then jumped into the watch, and so on with the various parts of the works. No we say that it is impossible, the watch must have had a designer. If then such a simple little thing as a watch must have had a designer, how much more must this mighty universe, with its countless orbs, suns, moons, satellites and planets, each revolving and working in its regular order have had one also. If Mr. Underwood or his friends found a piece of flint, no matter how shapeless it may be, they at once jump at the conclusion that it was formed by a man, that it had a designer. And yet this universe which equally as much shows the existence of a designer, is only produced by law. The speaker then commenced a magnificent peroration on the beauties of the Christian religion and the magnificence and the attributes of his God, and said that he attempted to prove nothing but the truths of the facts of the Christian religion, and the principles which had made it invaluable to men. Some of the facts Mr. Underwood had denied, and some he had admitted. He rejected the life and resurrection

of Jesus Christ, and some of the proof itself. But those facts the speaker contended he had established beyond the probability of a firm basis upon which to build a doubt. He had shown that above all there was an intelligence which ruled, formed and directed the evolutions of matter, and whom the New Testament called the one Supreme Intelligent Being, the ruling God. He had shown that the great doctrines of the Christian religion whether true or false, have continually grown until to day it governs the whole of Europe, this continent and influences the rest of the world. Whilst this one religion has been and is making such rapid progress, the religions of Zoroaster and Brahma, are either dead or at a stand still. These are not only the facts of the Christian religion but the truths as shown in the new Testament. It remained for him to-morrow to show whether or not it was of Divine origin.

Mr. UNDERWOOD commencing the closing speech of the first day, said that he had shown that the existence of a God and the immortality of the soul formed parts of all religions, and asked why his opponent should use such an outburst of eloquence to demonstrate this in connection with the Christian religion, when every religion teaches the same. All that he has said was said by Thomas Paine in his Age of Reason. There we find his idea of an Almighty in the following words;—

"I believe in one God, and no more; and I hope for happiness beyond this life."

"I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy."

"Do we want to contemplate his power? We see it in the immensity of the creation. Do we want to contemplate his wisdom? We see in the unchangeable order by which the incomprehensible whole is governed. Do we want to contemplate his munificence? We see it in the abundance with which he fills the earth. Do we want to contemplate his mercy? We see it in his not withholding that abundance even from the unthankful."

Thomas Paine who rejected all pretended inspired Scriptures wrote that, and yet our friend dashes into a flight of cloquence about the immensity of the universe, the power of God and the desirability of the immortality of the soul. The speaker said he would pass over Mr. Burgess' references to the existence of God as it had nothing to do with the subject. But since his God is so powerful and the Scriptures so true, let his friend take care that he does not go down the broad road of destruction to that place where the people are crying out for the rocks to fall upon them. The speaker would rather contemplate the doctrine of annihilation than that of a future life in which he and a few of his friends would be happy and thousands of his race suffer eternal damnation and tortures, and punishment indescribable. Mr. Burgess referred to the story of the ice and the king who denied its existence, and said that speaker did not believe in the resurrection of Christ and the Fall of Adam. "He reasoned from experience" said his friend, "so did the king when he denied the existence of ice, but they both reason from a limited experience." The king did wrong, he had no right to speak in such terms of the country which he had never seen; but we do know all about the land of Judea and do not read that it was, frequently the case for men to rise from the dead. Let us read what Hume has to say on this subject.

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the effects and impressions received by a person who reads and studies attentively, see how on many subjects he is better adapted to arrive at a sound conclusion than another person. He then to illustrate his argument that associations, and impressions received from evidence, had a great deal to do with arriving at a sound conclusion, supposed in contradistinction to the illustration previously given, that of a person being brought up in the puriles of vice, misery and wretchedness, the associations of which, had before he reached manhood caused him to hold opinions that the other would not entertain. The question then arises is the latter person, having arrived at contrary conclusions to those which are right, to be held morally criminal. To further illustrate, he called their attention to society where they would find persons differently brought up and under different circumstances. One is an Episcopalian, and another a Baptist and another a Methodist. They have all been inculcated in the respective doctrines of those churches and all sincerely believe their opinions to be the true ones. We ask the Methodist if the Baptist is criminally responsible for holding those views, no—nor is there any liberal minded person who will say yes. Why not go further and say here are Unitarians, here are Universalists and here Quakers. Will you not admit that those men may be just as honest as you are, and is it possible that there is a Being who will hold them morally criminal and responsible for their belief. Let us go further, here are men like Theodore Parker, who do not believe in the divine inspiration of the Bible; in the divinity of Jesus Christ. Here are men like Tyndall who recognize a great mystery and do not believe in its personality. He wished to know if those men might not be just as honest in their convictions as his audience were. He believed they would all say yes. Then we can go further, and may not all men however radical they may be, be as sincere, and honest and straightforward as those who believe that their salvation depends upon their theoretical belief. And yet though men will deem them honest, you say God will not. We should not have a conception of a God who is not superior in justice to men, who would punish when man would not.

Mr. McDonagh next says, that Mr. Underwood said "Christianity condemned men to damnation for the opinions or belief which they cherished, enjoyed or possessed," then goes on to say,

"Christianity never taught such doctrine, it is a gratuitous misrepresentation. If such was the doctrine of the gospel, it would then be responsible for the opinions of its votaries. Jesus Christ when preaching uttered these words 'he that believeth not shall be damned.' But does that mean, he that has a different opinion shall be damned?"

What is an opinion? An opinion is "the judgment which the mind forms of any proposition, statement, theory or event, the truth or falsehood of which is supported by a degree of evidence that renders it probable, but does not produce absolute certainty." What is a belief? A belief is "a persuasion of the truth, or an assent of mind to the truth of a declaration, or alleged fact, on the ground of evidence." Yet

he was accused of dishonesty and trickery, because he said that Christianity condemned men to damnation for the opinions or belief they hold, when it is even admitted that Christ said "he that believeth not shall be damned." It matters not whether it is opinion or belief, for there is scarcely any difference between them. The statement, "He that believeth not shall be damned," is equivalent to saying those who do not hold that belief, shall be damned. It is the *sine qua non* of salvation that men should believe. But did you ever hear him say "he who believeth not that which I believe shall be damned." No—he never censured a man for holding opinions different from him. If he could not produce an opinion by argument, then the difficulty lay in his lack of ability, or in the dullness of those whom he addressed. Even then there is no criminality in that disbelief. That is a great failing of Christianity it says that a man's unbelief is criminal. Look at Humboldt. He was a great traveler, and died an unbeliever. That men with his great genius, the extent and capacity of which we are scarcely able to comprehend, and who traveled over the world, braved dangers, all for the sake of humanity, he, we are taught, in spite of his noble deeds, his great services, on account of his unbelief has become the special object of God's wrath, doomed to eternal perdition, banished from the presence of God, and never to enjoy the blessings of heaven. This religion also teaches us that a man, the most ignorant person you ever knew, can ever be among the blessed. Speaker said that a man who taught such a religion as that was teaching something radically wrong.

The next statement is "The gospel allows freedom of enquiry and the Saviour exhorted all to take heed how they heard. He appealed to them as free men. He put them on their guard against false teachings, and prophets, just as I would warn the people to beware of such a teacher of falsehood as Mr. Underwood." There is charity for you. (Applause). Did the audience imagine that he would come before them and say, beware of such a false teacher as Mr. McDonagh. No, he would not assume the position of censor, but would allow all schools of thought to go before the public, and let it decide between the right and the wrong. The fault that he found with Christianity was that it discouraged all enquiry, instead of encouraging it. Paul says "Prove all things," and "Hold fast by that which is good." He could prove all crimes and virtues to be right according to the Bible, which also taught that "Unless you believe you shall be damned." And where that is taught there can be no real enquiry.

"Mr. Underwood's next statement, viz: 'That Christianity taught persecution showed him conversant with Tom Paine, R. Owen and other Infidels of like low and vulgar ilk, whose ribald statements have long ago been exploded.' 'Tom Paine,' that is not a very elegant expression. Suppose that speaker had come here and said that he was going to review the lectures of Bill McDonagh! (Laughter and applause). And yet Thomas Paine was a man, whose memory will be cherished long ages after those who traduce him will be buried in oblivion. A man for whom there will be erected yet a monument of the fi-

nest granite, on which an epitaph in the purest gold will be engraved. A man whose memory will flourish in the future, when that of his traducers will be forgot ten. A man who was respected by two governments and who will receive the homage of the people two centuries later. R. Owen was one of the noblest men whom England has produced. He gave all his wealth to benefit the poor of his native land; and now his son is one of the most honored men in the United States, has been ambassador at Naples, and has held a number of other important positions. And yet he is characterised as one of the "low and vulgar ilk." This shows a bad disposition. Now in regard to persecution. Mr. McDonagh says "Such men have charged Christianity with persecution." Speaker possessed a work written by Lecky, which was one of the ablest, learned and most considerate works ever written. Speaker then read an extract from Lecky to the effect that persecutions by Christians and all crimes of that sort were caused by the teaching of the doctrine that theological error involved guilt, and that the early Christians regarded all opinions built upon doubt as sin. It was the effects of that doctrine upon Mr. McDonagh, which made him feel as if he would like to prevent the Speaker from addressing them on this occasion. He had been told on reliable authority, that the gentleman had been making enquiries so as to secure speaker's arrest. He might be subjected to some inconvenience at the close of the meeting. Mr. McDonagh, undoubtedly does it honestly, and if he should arrest him, speaker would not doubt his honesty and would only think it the result of his faith and of a badly formed organization. Mr. McD. thought him to be a perverter of men, and that if they came under speaker's influence, they would be eternally lost. Therefore is it not natural that he should endeavor to stay those influences. Here we see the bad effects of the Christian religion. It was the same doctrine which incited the Pilgrim Fathers to the horrid deeds of cruelty committed by them, and proves that it was caused by the doctrine which Lecky calls "exclusive salvation." The most atrocious deeds that ever disgraced humanity, have resulted from the preaching of this doctrine. See the burning of Roger Williams, the persecutions of Quakers, some of whom had molten lead poured down their throats. The Pilgrim Fathers did not do this because they loved cruelty, but because they were under the influence of a bad faith, and thought it was a good thing to extirpate those unruly spirits. A man may be a good man, and yet a persecutor in accordance with the teachings of this doctrine. Speaker said that if he had been taught as those men were, he did not know, but that he might do the same. The persecution which has prevailed in the world, has not resulted from a perversion of Christianity, but from that sirocco of falsehood which runs through Christianity, that holding an erroneous opinion is likely to damn men in hell.

"Where are the teachings in the New Testament which puts woman down below the station of man. The man who made that statement knew that he had made a false charge." He also quotes a number of passages similar to this, "If any man or woman that believeth have widows let them relieve them." What does Paul say though, "Suffer not a woman to teach, nor to



usurp authority over the man, but to be in subjection" (1 Tim. 2—12.) Mr. McDonagh says that it was put in, because they had discussions of a private character in the church; but Paul gives his own reason in the verses which follow, "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in child-bearing, if they continue in faith, and charity, and holiness with sobriety." When Paul taught the subordination of woman, he only taught that which the Bible taught. He could refer them to a number of other passages, if he had the time to do it properly. But would content himself with another passage and pass to the next statement. Paul says in the 1 Corinthians xi. verses 7, 8, 9; that man "Is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the man created for the woman, but the woman for the man," and then goes on to show that woman must have her head covered. We have no sympathy with that decree and do not put it into practice.

He next came to the statements in regard to prophecies. And here is where all the strength of the statements lie. You remember that two strong points are based upon that which speaker said in regard to Babylon and Tyre, and the impression was conveyed that he had made statements which he could not sustain. Was it reasonable to expect that he would come here before an audience, and make statements which he could not sustain? He made no statements here, regarding Babylon and Tyre which are not true, and which he could not sustain. Mr. McDonagh, refers to Tyre, he says:—

"Where did Mr. Underwood put it? Upon an island out in the sea, about half a mile from the main land. He also told you that the Prophet Jeremiah said that Nebuchadnezzar should destroy this city, and that it shall be a place where fishermen should spread their nets. It was Ezekiel that stated these things as coming on Tyre. See Ez. xxvi. This prophet does say that Nebuchadnezzar should come and besiege it and destroy the women in the fields around it. Did he not besiege it, once for 13 years? We have the authority of Dr. Thompson in his 'Land and Book' in regard to this. It was such an arduous undertaking for Nebuchadnezzar that the soldiers whom he had employed were tired with the ardour of the siege. But they continued their endeavors and did their utmost and at last they obtained an entrance into it. What did they find? The people had retired half a mile from the main land, to an island where the temple of Hercules stood. It is said that they carried away their most aged parents and their most precious goods from the main land, by means of their navy, and deposited them on the island, and there defied Nebuchadnezzar to subdue them. We now come to that part of the prophecy referring to Alexander the Great taking the city of Tyre. If you turn to Ezekiel's prophesy, chapter xxvi., as quoted above, you will find the prophet declaring from God 'Behold I am against thee, O Tyrus, and I will cause many nations to come up against thee, as the sea causeth his waves to come up.'

There is nothing in the prophecy by Ezekiel regarding Alexander the Great, and if you turn to the prophecy you can read for yourselves. The speaker then read the prophecy from the xxvi chapter of Ezekiel. After which he read a statement proving that the main statement, that the City destroyed was on the mainland was erroneous. He next read the following statement from Francis Lenormant, and E. Chevallier's "Ancient History of the East," respecting the travels of an Egyptian at the end of the reign of Ramses II:

"The narrative describes him as first stopping at Gebal; he records the religious importance of

the city, and the mysteries celebrated there; he then visits Berytus, Sidon, Sarepta, at the ford of Nazana, now the passage of the Nahr Heiserany, and Avatha, the ruins of which are now called Adlun. He is then supposed to arrive at 'Tyre the maritime,' and describes it as a little town situated on a rock in the midst of the waves. 'They carry water there in boats,' says he, 'and it is very rich in fish.' Close to Tyre, a little further south on the mainland, the Egyptian traveller arrives at Serraa, the Sarra of classical geographers, and his account contains a pun, if we may say so, on the name of Serraa,—in the Phoenician language, 'the wasp,' he speaks of the bad lodgings found there, and adds, 'the sting is very sharp.' After traversing this part of the country, he visits Caicna, now Um-el-Awamid, then Achzib, where he quits the sea-coast, and enters the mountain region to reach Hazor. The traveller has been on Egyptian ground all this time, travelling with as much freedom and security as if he had been in the Nile valley, and even, by virtue of his functions, exercising some authority. \* \* On its northern side, this island and that of Melkarth formed a magnificent natural harbour, capable of affording shelter to a numerous fleet, an advantage not possessed by the city on the mainland. The arsenals, therefore, and all naval establishments were concentrated round this harbour. From that time, and for at least two centuries, Tyre was composed of three parts, separated by water; the town properly so called on the shore, at the place now named Ras el-Ain; the maritime town on one island; and the sacerdotal town built round the temple of Melkarth, on a second island, not quite so far from land."

This voyage was undertaken long before the time of Joshua. Let us hear what Smith's Bible dictionary has to say on the matter, and it would not contradict the Bible unless necessary:—

"TYRE.—A celebrated commercial city of antiquity, situated in Phœnicia, on the eastern coast of the Mediterranean Sea, in latitude 33° 17' N. Its Hebrew name, 'Tzor,' signifies a rock; which well agrees with the site of Sur, the modern town, on a rocky peninsula, formerly an island. Palæ-Tyros or Old Tyre. \* \* But a difficulty arises in supposing that Palætyrus was built before Tyre, as the word Tyre evidently means 'a rock,' and few persons who have visited the site of Palætyrus can seriously suppose that any rock on the surface there can have given rise to the name. \* \* It is reasonably certain that, in the time of Isaiah and Ezekiel, the heart or core of the city was on the island. \* \* That siege lasted thirteen years, and it is still a disputed point whether Tyre was actually taken by Nebuchadnezzar on this occasion. \* \* Towards the close of the following century, B.C. 333, Tyre was assailed for a third time by a great conqueror; and if some uncertainty hangs over the siege of Nebuchadnezzar, the results of the siege by Alexander was clear and undeniable. At that time Tyre was situated on an island, nearly half a mile from the mainland. \* \* At the time of the Crusades Tyre was still a flourishing city. \* \* The question of whether Tyre was actually taken by Nebuchadnezzar after his thirteen years siege has been keenly discussed. Gescnius, Winer, and Hitzig decided it in the negative, while Hengstenberg has argued most fully on the other side. The following points may be observed respecting the supposed capture:—1st. The evidence of Ezekiel, a contemporary, seems to be against it. The obvious inference from xxix. 18 is that, however great the exertions of the army may have been in digging intrenchments or in casting up earthworks, the siege was unsuccessful. This is confirmed by verses (19, 20). 2dly. Josephus, who had access to historical writings on this subject which have not reached our time, neither states on his own authority, nor quotes any one else as stating, that Nebuchadnezzar took it. 3dly. The capture of Tyre on this occasion is not mentioned by any Greek or Roman author whose writings are now in existence. 4thly. In the time of Jerome it was distinctly stated by some of his contemporaries that they had read, amongst other histories on this point, histories of Greeks and Phœnicians, and especially of Nicolaus Damascenus, in which nothing was said of the siege of Tyre by the Chaldees; and Jerome, in noticing this fact, does not quote any authority of any kind for a counter-statement. On this view of the question there

would seem to be small reason for believing that the city was actually captured, were it not for another passage of Jerome in his Commentaries on the passage of Ezekiel already quoted (xxix. 18), in which he explains that the meaning of Nebuchadnezzar's having received no wages for his warfare against Tyre is, not that he failed to take the city, but that the Tyrians had previously removed everything precious from it in ships, so that when Nebuchadnezzar entered the city he found nothing there. But contrary to the most natural meaning of the prophet Ezekiel's words (xxix. 18), it would be unsafe to rely on Jerome's sole authority for the statement that Nebuchadnezzar and his army eventually captured Tyre."

This Tyre is at the present time possessed of a population of 5,000 inhabitants. There is not a clearer proof of the failure of prophecy in the Bible. Now for the prophecy in reference to Babylon. Mr McDonagh gives the following prophecies:—

"And Babylon the glory of the Chaldean excellency shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited neither shall it be dwelt in from generation to generation, neither shall the Arabian pitch his tent there; neither shall the shepherd make their fold there; but wild beasts of the desert shall be there, and their houses shall be full of doleful creatures and Owls shall dwell there and Satyrs shall dance there. And the wild beasts of the island shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged." "That thou shalt take up this proverb against the king of Babylon, and say How the oppressor ceased! the golden city ceased," Isaiah 14 chap. 4th verse. "I will make it a possession for the bitter, and pools of water; and I will sweep it with the beam of destruction, saith the Lord of Hosts." Isaiah 14 chap 33 verse. I now assert that Layard never made the statement that Mr Underwood says he did. He read statements from Layard, but Layard does not say that the town which is standing now, stands upon the same site as old Babylon did."

Speaker's statement was that where the Bible said no man should dwell, nor any son of man pass thereby or any Arab pitch his tent, there were people living. That one part of the city was a morass and herds of black Buffalo graze there. That the city was sixty-five miles each way, and that the town of Hillah was situated right in the centre of the ancient city. He then read them what Layard says upon the subject:—

"After the defeat of Darius and the overthrow of the Persian supremacy, Babylon opened its gates to Alexander who deemed the city, not unworthy to become the capital of his mighty empire," p. 454.

"The last blow to the prosperity and even existence of Babylon was given by Seleucus, when he laid the foundation of his new capital on the banks of the Tigris (B.C. 322). Only a few Chaldeans continued to dwell around the ruins of their sacred edifices," p. 455.

"Still however a part of the population appears to have returned to their former seats, for in the second century of the Christian era, we find the Parthian King Evemerus sending numerous families from Babylon into Media, to be sold as slaves, and burning many great and beautiful edifices, still standing in the city. p. 455."

"In the time of Augustus, the city is said to have been entirely deserted, except by a few Jews, who still lingered among the ruins," p. 455.

"Amid the heaps that marked the site of ancient Babylon herself there arose (in the seventh century), the small town of Hillah," p. 455.

"Hillah may contain about 8000 or 9000 inhabitants. A few half ruined mosques and public baths are its principal buildings. Its bazaar supplies the desert Arabs with articles of clothing, arms, dates, coffee, corn, and contains a few Manchester goods and English cutlery—around the town and above and below it for some miles, are groves and palm trees forming a broad belt on both sides of the river," p. 457.

[To be concluded next week.]



"But, suppose that all the historians who treat of England should agree, that, on the first of January, 1600, Queen Elizabeth died; that both before and after her death she was seen by her physicians and the whole court, as is usual with persons of her rank, that her successor was acknowledged and proclaimed by the parliament; and that, after being interred a month she again appeared, resumed the throne, and governed England for three years. I must confess, that I should be surprised at the concurrence of so many odd circumstances, but should not have the least inclination to believe so miraculous an event. I should not doubt of her pretended death, and of those other public circumstances that followed it. I should only assert it to have been pretended, and that it neither was, nor possibly could be real. You would in vain object to me the difficulty and almost impossibility, of deceiving the world in an affair of such consequence. The wisdom and solid judgment of that renowned Queen, with the little or no advantage which she could reap from so poor an artifice, all this might astonish me; but I would still reply, that the knavery and folly of men, are such common phenomena, that I should rather believe the most extraordinary events to arise from their concurrence, than admit of so signal a violation of the laws of nature."

Speaker had no right to say that which he had not experienced would not take place, but he did have right to say that things which occur to day took place in accordance with natural law. If a man says a thing has transpired which is in contravention of natural law we have a right to deny it. When Mr Burgess read Herodotus he read it as the speaker did, and in reading about the oxen speaking when they were driven to the altar to be sacrificed does he believe it? No! In reading the history of Rome does he believe that it rained down milk from the heavens. No—because it is contrary to the laws of nature. If five or six persons were to swear here that a man rose from the dead, you would reject it. Why does he reject such stories, when he believes that a man rose from the dead more than eighteen hundred years ago. Mr Burgess said that speaker believed that man came from a monkey. He neither believed nor ever taught anything of the kind. There is no part of the Darwinian theory which says so. He did say that man came from a lower condition. Mr Burgess said that he did not see any traces of the changes. But he did, though Mr Burgess did not see any thing of his anthropomorphic God, that he pictures to us, when he made man out of mud, and perhaps put him upon a fence to dry. Then walked up to him and muttered some cabalistical language and breathed into his nostrils the breath of life. He says that "Jesus was born in the golden age." Speaker in referring to the darkness and ignorance did not allude to the golden age but to the period between that time and the fourteenth century. Mr Burgess said that the passages which speaker quoted were not co-incidences. The passages which he read are amongst those which have aided scholars in the conclusions that the persons wrote about that which they did not know, and stories of Tell and Washington, etc., prove nothing as an argument. Here is what Dr. McNaught, says about the gospels:

McNaught pp. 110, 111, "On the Inspiration of the Bible."

"That Mathew, Mark, Luke and John, wrote the compositions attributed to them, we believe merely because those compositions bear their names, which is but little proof, when it is remembered that early in the history of the church, it was held to be no fault, but an allowable if not a praiseworthy pious fraud, to pass off any writing that could be useful, as coming from the hands of an apostle or some companion of the apostles. Who

the three first evangelists were, we have only the vaguest tradition to inform us. Why books which were read in the Christian congregations and highly esteemed, like the first epistle of Clement to the Corinthians and the other writings of the Apostolic Fathers, should have been ultimately excluded from the Canon, it is not easy to explain, especially when it is remembered, that down to the days of Eusebius (A.D. 320) and indeed much later, the gravest doubts were entertained as to the canonicity of the Epistle to the Hebrews, the Epistle of James, the second Epistle of Peter, the second and third Epistles of John, the Epistle of Jude, and the Revelations of John. So much, and far more, of confusion and uncertainty hangs over the history of the New Testament Canon no less than the old."

He might quote from other writers to show that those books were not written by Matthew, Mark, Luke or John, and that they were not written until the second century, nearly 150 years after Christ. We find that in nearly all religions, persons have been allowed to write favorable books, and place such names as Matthew, Mark or Luke over them, to give them the air of being genuine. Mr Burgess next spoke about design, and says, if we saw a fossil down in the earth, or found an instrument, bearing some traces of human workmanship the archaeologists would try to prove it to be of human origin. He failed to see where the argument applied, as we do know that those flint arrow heads, etc., were made by men for a certain purpose. He was not in the discussion of this proposition bound to say anything about his unbelief in a God, but he never shirked a defence of his honest opinion, when there was an opportunity to enunciate it. The theologians would have us believe that God sent this world into existence, in a short space of time, and that it got out of order because a serpent tempted our ancient mother. The world became so wicked that God was determined to drown it. The flood was sent and every body drowned with the exception of eight persons. The earth got wicked again and God is born into the arms of a woman, and is put to death on the cross saying whilst dying "My God! my God! why hast thou forsaken me?" And then unless you believe that he is sitting at the right hand of God, you are to be doomed to eternal punishment hereafter. If that was not Christianity he did not know what it was. And yet this great being who has formed, who has designed all the universe, according to the statement of this gentleman, never had a designer. If he can exist from all eternity, whom we have never seen, what absurdity is there in supposing that matter which we see everywhere around us has existed forever. Which is the most reasonable position of the two? They laugh at us because we believe that we have ascended from a lower stage of creation, but he would rather believe that he had ascended from an ape, than constantly descending from perfection. Mr Burgess says that God makes man and he said the same; but by God he implied that power which is equally as incomprehensible to him as to Mr Burgess, which he called the Unknown and Mr Burgess God. We believe that man was made by the forces of evolution. The general impression is that God made man by a miracle. Hugh Miller says a miracle is something brought in to show something that we know nothing about. The speaker in concluding traced the origin of life upon the globe from its first cooling until animal life developed into man.

## SECOND DAY.

MR. BURGESS after a brief review of the arguments of the preceding day, said that the New Testament did not teach about people going down to hell and boiling in brimstone. Dogmas and creeds might. He invited his hearers to observe that the very worst that the New Testament does teach, is that the wicked part of mankind will suffer precisely as Mr Underwood's doctrine says all mankind will. Mr Underwood's doctrine sends all to non-existence, and the New Testament only sends the very unbelieving there, and saves the rest for everlasting life. He introduced the evolution theory to show that there was a time in the world when there was no life of any sort, and that life had come by some means. That Mr Underwood's theory of bringing the life of millions out of nothing, or where there was no life, was just as incredible as for that same power to restore life into a body where life once was. Is it not easier for a law to take a body already made and put life into it, than to take and put life into a body where there was no life or no body. But he would give them another idea and test human skill and then law. Suppose he held a grain of corn in his hand, at the end of which there was a germ. If he took his pen-knife and cut out that germ, would the grain grow? No. Could science put it back, or chemistry, or electricity put it back again and make it grow? Or could even Tyndall do it? Certainly, it would be easier to put the germ into the grain of corn, than to make the corn and then put the germ in. Now for the New York case, for the last time, Mr Underwood says that we would not believe the story of a man rising from the dead in that city. Certainly not, unless there was something important to the back of it. But, suppose that the characters of all the women and all the men in the country rested upon it, would we not enquire as to whether it was a falsehood or a fable. Again, Mr Underwood uses the argument of antecedent experience. Speaker had already shown the fallacy of that argument. Referred to the lost arts of porcelain painting, etc. and asked if we would say that they were false because we had lost the arts. He introduced the stories of Tell and Washington to show that they were not called into question until the direct proof had passed away, and said that the New Testament books were not called into question until their origin had been lost sight of. Mr Underwood demands a proof for New Testament truth, that he cannot get for another book. Now there is a question that always filled him with curiosity, and he had asked Mr Underwood and others to explain it to him. It is exceedingly difficult for Freethinkers to believe a fact that has had the accredence of a number of persons during eighteen hundred years, because it is so far back; and yet they talk about man living on the earth for millions of years and think a lapse of five or six millions of years as nothing. He had established the truth of the facts of the New Testament beyond a doubt, and unless people are determined to doubt, he would prove the divinity of it also. He next read from Mr Tyndall's Belfast speech, to prove that Mr Tyndall did not deny the existence of a Creator:

"The origination of life is a point lightly touched upon, if at all, by Mr Darwin and Mr Spencer. Diminishing gradually the number of progenitors, Mr Darwin comes at length to one 'primordial form,' but he does not say, as far as I remember, how he supposes this form to have been introduced. He quotes with satisfaction the words of a celebrated author and divine who had 'gradually learnt to see that it is just as noble a conception of the Deity, to



believe He created a few original forms, capable of self development into other and needful forms, as I believe that he required a fresh act of creation to supply the voids caused by the action of his laws. What Mr Darwin thinks of this new of the introduction of life, I do not know. Whether he does or does not introduce his primordial form by a creative act, I do not know. But the question will inevitably be asked, 'How came the form there?' With regard to the diminution of the number of created forms one does not see that much advantage is gained by it. The anthropomorphism which it seemed the object of Mr. Darwin to set aside, is as firmly associated with the creation of a few forms as with the creation of a multitude."

He did not think Mr Tyndall much of an Infidel, whose feet he sat every year, and hoped to do so for years to come. He read from the same speech the following extracts:

"We need clearness and thoroughness here. Two courses, and two only are possible. Either let us open our doors freely to the conception of creative acts, or abandoning them, let us radically change our notions of matter. If we look at matter as pictured by Democritus and as defined or generations in our scientific text books, the absolute impossibility of any form of life coming out of it would be sufficient to render any other hypothesis preferable, but the definitions of matter given in our text books were intended to cover its purely physical and mechanical properties. And taught as we have been to regard these definitions as complete, we naturally and rightly reject the monstrous notion that out of such matter any form of life could arise. But are the definitions complete? Everything depends on the answer given to this question. Trace the line of life backwards, and see it approaching more and more to what we call the purely physical condition. We reach at length those organisms which I compared to drops of oil suspended in a mixture of alcohol and water. We reach the *proteogenes* of Haeckel, in which we have a type indistinguishable from a fragment of albumen only by its finely granular character. Can we pause here? We break a magnet and find two poles in each of its fragments. We continue the process of breaking, but how ever small the parts each carries with it, though enfeebled the polarity of the whole."

Again Mr Tyndall in speaking of Mr Spencer says:

"With him, as with the uneducated man, there is no doubt or question as to the existence of an eternal world. But he differs from the uneducated who thinks that the world really is what consciousness represents it to be. Our states of consciousness are mere symbols of an outside reality which produces them and determines the order of their successions, but the real nature of which we can never know. In fact, the whole process of evolution is the manifestation of a power absolutely inscrutable to the intellect of man. As little in our day as in the days of Job can man by searching find this power out."

A pool of stagnant water can bring forth a lot of mosquitos, but Mr. Huxley or Mr Darwin with all their science could not create them. They could not even bring forth the germ of life in such an insignificant thing as a mosquito. He read several other statements in favor of his position and said that Bible men are not afraid of scientific truths. He now came to the question of miracles, which had been defended as a suspension of a natural law or an over-ruling of it. A miracle is but a connecting link between the possible and the impossible. The word miracle meant something to be wondered at. Miracles are always being performed around us. They so act that we do not notice them. Take the revolving of the earth around the sun, it is every day and every hour a miracle. Mr Underwood referred to the turning water into wine. What are the facts—here is the water and here is the wine. Jesus merely did what the grape vines are doing every day. The one is mediate and the other immediate. That power which is in the grape vine, you call

law. You pass laws to hang men for murder, but do the laws catch the murderer and hang him, not so, you are obliged to get the services of a live sheriff. Is not will a portion of law, and is not every law an expression of will. The grape vine turns the water into wine in obedience to law. But what is the will behind the law which causes it to turn the water into wine.

MR UNDERWOOD said that his friend was not satisfied with his closing remarks. (Mr Burgess—"Perfectly.") If perfectly, why take nearly the whole of his speech to repudiate them. As for the arguments presented he was not aware there were any arguments in them. He did not say there was no argument in the theory of design in matter, whether he believed it or not. What he did say, was that the existence of a God and the immortality of the soul was not at issue, and therefore he was not compelled to notice them. Mr Burgess said that speaker was finding fault because he limited Christianity to the doctrines pertaining to the life of an individual. Speaker admitted that there was a great deal that was true in Christianity but it was not essential in the discussion. The golden rule he acknowledged to be good, but it did not follow that he was bound to adopt the principles that are involved in that rule. It was only the special element of Christianity that must be foremost and primary in this discussion. Even if Mr Burgess did succeed in establishing the existence of a God and the immortality of the soul, will he establish the truth of Christianity. By establishing the idea of a God he would only establish that which Thomas Paine, wrote in the *Age of Reason*, during the French Revolution. Same as in the Buddhist, Mohammedan and the other religions of the world. Mr Burgess also said that speaker tried to argue from universals to particulars in alluding to the old woman carrying faggots to increase the fire around the body of Roger Williams, and that he got out of it by saying there are thousands and millions of men and women ready to die for their belief. Speaker used that illustration merely to show that persons may be sincere and yet be in the wrong; and that that old woman's consciousness told her she was doing quite right, when we all believe she was doing wrong. So with the martyrs, their death only proves the sincerity with which they upheld their belief, and not the truth of it. If they had died attesting to a personal knowledge of that which they believed in, it would create a more important question. But none of them can be proven to have died in a defence of their belief in what they saw. Mr Burgess said that speaker believed in the total annihilation of the human race, and further stated that the Bible only says that the worst punishment in store for the wicked of mankind is annihilation. The prevalent belief of the orthodox world is not that men will be buried in oblivion, but that they will live in a state of happiness, or misery and punishment. Speaker believed that there are passages in the Bible, which stated that a portion of mankind should suffer torment in a state of consciousness. The gentleman spoke about miracles, and seems to dispute the idea that experience is necessary to base a belief in the truth of them. Here is Hume's opinion on this subject:

"A miracle is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined. Why is it more than probable, that all men must die; that lead cannot of itself remain

suspended in the air; that fire consumes wood, and is extinguished by water, unless it be, that these events are found agreeable to the laws of nature, and there is required a violation of these laws, or in other words, a miracle to prevent them? Nothing is esteemed a miracle if it ever happen in the course of nature. It is no miracle that a man seemingly in good health should die of a sudden; because such a kind of death, though more unusual than any other, has yet been frequently observed to happen. But, it is a miracle, that a dead man should come to life; because that has never been observed in any age or country. There, must therefore be a uniform experience against every miraculous event, otherwise the event would not merit that appellation. And as a uniform experience amounts to a proof, there is here a direct and full proof, from the nature of the fact, against the existence of any miracle; nor can such a proof be destroyed; or the miracle rendered credible, but by an opposite proof, which is superior."

Speaker asked Mr Burgess, if there was any process in nature by which a dead man came to life? The experience of all mankind shows that there is no instance of any man coming to life after he had been dead, and this antecedent argument is sufficient to destroy all stories of such a character. "If the Darwinian theory be true, why not the resurrection? Why not a body have life placed in it when the body is provided as well as a law create a body with life out of nothing?" Why not monstrous horses, etc., with wings come into existence? Why not—because it would be contrary to the working of the laws of nature. You cannot find a justification in science for the rising of a man from the dead, it is contrary to all facts and theories of science. Mr Burgess did not believe in some of the miracles which speaker mentioned, because nothing depended upon them. Take the miracles performed by the disciples of Buddha. Read those occasioned by Mahomet, a great deal depends upon them, because the faith of millions depend upon their truth. But how does the faith of millions depend on the bodily resurrection of Christ. Many do not believe in the bodily resurrection of Christ, and he did not know that Mr Burgess did. He rejects the stories of miracles and materializations of Spiritualists for the same reason, that speaker, rejected those of Jesus Christ, they are irrelevant to antecedent history, and contrary to our experience, and reason. Speaker answered the statements referring to Shakespeare fully, and read evidence to show that the gospels were not recognized as such until the latter part of the second century. Irenaeus said that there must be four gospels, because there were four quarters of the world, and four ways for the wind to blow. These books were afterwards selected by a mere vote, and some of the apocrypha are just as good writing as the canonical portion of the New Testament. These gospels came into existence in the same way as those in the Buddhist religion. The speaker then read a portion of Prof. Max Muller's Science of Religion, relating to Buddhism to show that during the life of the teacher, no record of the events or the miracles performed by him were ever kept by those who followed him, and that it was not until after he was dead, that they commenced to collect anything that would tend to his credit; and anything that reflected on his character was destroyed. This was exactly the case in regard to the Emperor Constantine who used fire and the sword to persecute aliens from the empire. The extract that he had read was from Prof Max Muller who had the name of being a Christian. Mr Burgess said that when he spoke of the eight hundred years that was something but speaker spoke of millions of years as nothing when it separated him from the origin of man. In



those eighteen hundred years all the books that contradicted the Bible were burned as dangerous, and those that harmonized were also destroyed as useless. Mr Burgess had read them a statement striving to show that Mr Tyndall was not an Atheist, and now the speaker would read them one from Tyndall's *Reply to his Critics*.

"They [the theologians] can only point to the book of Genesis, or some other portion of the Bible. Profoundly interesting and indeed pathetic to me are, those attempts of the opening mind of man to appease its hunger for a cause. But the Book of Genesis has no voice on scientific questions. To the grasp of geology, which it resisted for a time, it at length yielded like potter's clay; its authority as a system of cosmogony being discredited on all hands by the abandonment of the obvious meaning of its writer."

Prof. Tyndall was just as much an Atheist as the speaker was.

MR BURGESS.—Mr Underwood said that the ordinances of the Baptism and the Lord's Supper were pre-existent to the time of Christ, if so, then Christ acted wisely in utilizing existing habits of the Jews to prevent a conflict between the old and the new. Mr Underwood uses his limited experience to attest the never varying action of law which he says has been in existence for millions of years. If Mr Underwood's experience swept over the whole universe, if he were familiar with all the customs, with all the habits and deeds of all nations and ages, then he might apply it. If experience was to be applied to test the utility of new inventions, then they would all be useless, all be false. See the American reaper and other inventions. If Mr Underwood had seen the first, he would have said, Oh, it is of no use, it is contrary to our experience. He says that all these things occur in accordance to natural laws. But is one human mind or not capable of grasping human law. Speaker had something more than specious argument here. If Mr Underwood understands about all law, then his argument is very good. Mr Babbidge made a calculating machine, which worked very well for a time and suddenly got out of order, and equally as sudden got right again, and has gone on so ever since. Now in regard to the horses, if they were created according to this law (without any intelligence,) they would have just as likely been a million feet high instead of sixteen hands. He tell us that changes have taken place, but will he tell us when the first change began. Mr Tyndall truly says that the book of Genesis can have no voice in creation. Truly so, for it is not a scientific book. Speaker would ask Mr. Underwood if Buddha was a true character or a real one, or if Jesus Christ was a false one. If Buddha was a real character, one may look for something to grow out of it. If Christ was a real character it was impossible to prove that Christianity was founded on a falsehood, and grew up to such a magnitude and came to be so respected. If it is false, how came it to develop into such a gigantic power to work more good for humanity than any other religion? Mr Underwood says that we have no evidence of Christianity in the first century, here is a letter from Pliny the younger to the Emperor Trajan. Pliny was born in the year 61 after Christ:—

SIR,

It is my constant method to apply myself to you for the resolution of all my doubts; for who can better govern my dilatory way of proceeding or instruct my ignorance? I have never been present at the examination of the Christians [by others], on which account I am unacquainted with what uses to be inquired into, and what, and how far they used to be punished; nor are my doubts

small, whether there be not a distinction to be made between the ages [of the accused]? and whether tender youth ought to have the same punishment with strong men? Whether there be not room for pardon upon repentance? or whether it may not be an advantage to one that had been a Christian, that he has forsaken Christianity? Whether the bare name, without any crimes besides, or the crimes adhering to that name, be to be punished? In the meantime I have taken this course about those who have been brought before me as Christians. I asked them whether they were Christians or not? If they confessed that they were Christians, I asked them again, and a third time, intermixing threatenings with the questions. If they persevered in their confessions, I ordered them to be executed; for I did not doubt but, let their confessions be of any sort whatsoever, this positiveness and inflexible obstinacy deserved to be punished. There have been some of this mad sect whom I took notice of in particular as Roman citizens, that they might be sent to that city. After some time, as is usual in such examinations, the crime spread itself, and many more cases came before me. A libel was sent to me, though without an author, containing many names [of persons accused]. These denied that they were Christians now, or ever had been. They called upon the gods, and supplicated to your image, which I caused to be brought to me for that purpose, with frankincense and wine; they also cursed Christ; none of which things, it is said, can any of those that are really Christians be compelled to do: so I thought fit to let them go. Others of them that were named in the libel, said they were Christians, but presently denied it again that indeed they had been Christians, but had ceased to be so, some three years, some many more; and one there was that said he had not been so these twenty years. All these worshipped your image, and the images of our gods; these also cursed Christ. However, they assured me that the main of their fault, or of their mistake, was this:—That they were wont, on a stated day, to meet together before it was light, and to sing a hymn to Christ, as to a God, alternately; and to oblige themselves by a sacrament [or oath], not to do anything that was ill; but they would commit no theft, or pilfering, or adultery; that they would not break their promises, or deny what was deposited with them, when it was required back again; after which it was their custom to depart, and to meet again at a common but innocent meal, which they had left off upon that edict which I published at your command, and wherein I had forbidden any such conventicles. These examinations made me think it necessary to enquire by torments what the truth was; which I did of two servant maids, who were called "Deaconesses:" but still I discovered no more than that they were addicted to a bad and to an extravagant superstition. Hereupon I have put off any further examinations, and have recourse to you, for the affair seems to be well worth consultation especially on account of the number of those that are in danger; for there are many of every age, of every rank, and of both sexes, who are now and hereafter likely to be called to account, and to be in danger; for this superstition is spread like a contagion, not only into cities and towns, but into country villages also, which yet there is reason to hope may be stopped and corrected. To be sure, the temples which were almost forsaken, begin already to be frequented; and the holy solemnities, which were long intermitted, begin to be revived. The sacrifices begin to sell well everywhere, of which very few purchasers had of late appeared; whereby it is easy to suppose how great a multitude of men may be amended, if place for repentance be admitted.

The speaker next read a statement to show that the books of the Bible were collected and bound before the time of Marcus Antonious. After which he read a statement from Prof. Tyndall on Heat as a mode of motion, in which it was set forth that if the sun was a block of coal of an immense size it would have burned out in five thousand years. What law can account for the fuel which supplies the fire in the sun, which would burn itself out in five thousand years, and yet has burned for millions of years? Having read a little science, he read them something philosophical from Des-

cartes to the effect that as the idea of a God was universally manifested in the minds of men, it could not be attributed to any peculiar race, and could only be imprinted within them by the actually existing God. Here is all the proof of miracle that is needed, and gives us the idea that God is within man and invests him with all the attributes of infinity and eternity. The finite cannot understand the infinite. The created cannot soar above the Creator. Obie says that "all human knowledge springs from revelation and faith." Referred to the different trees gathering up the moisture and particles from the earth, and yet one produces apples, another peaches, a third pears and so on. That is a miracle and yet no one denies its reality. If you take a split from a pear tree and graft it into an apple tree, you see the apples still grow on the other parts of the tree. The moisture rises up the stem of the tree, it produces apples, up unto the branches still producing apples until it comes to the place where the split of the pear tree has been grafted into the apple tree, and passes up the graft. Does it produce apples? No—behold you have the miracle of pears growing upon an apple tree. It was not sufficient to tell him that these number of varieties in animal and vegetable life came up according to law. But you must tell him who put the law there, to cause them to come up? Is law a living being? If it only is a dead thing, and is the expression of a will, then it is a proof of the existence of a power behind that will. The facts of the New Testament religion are therefore not only true as facts but are of necessity divine. The immortality of the soul is not a doctrine of the New Testament. There is not a word about it in the book. If there is and any man will prove it to him, he would yield the point. Paul talks of the immortality of the body and says, "this mortal must put on immortality, so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality," then shall be brought to pass the saying that is written, Death is swallowed up in victory. But thanks be to God through Jesus Christ we shall enjoy that immortality. The very law which creates man to-day, has the power to create him forever.

(To be continued next week.)

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# BOTH SIDES.

VOL. I. NO. 4.

"Truth is mighty, and will prevail."

MONDAY, JULY 26, 1875.

## The Reviewer Reviewed.

To the Editor of BOTH SIDES.

SIR:—As was anticipated, my communication in the first number of "Both Sides," entitled "Infidel misrepresentations, has succeeded," in eliciting a characteristic reply from "Atheist." The first paragraph of his "further defence of my position," will be passed with the single remark, that the rev. gentleman to whom allusion is made is quite competent to defend himself, should he deem the "game" worth the ammunition to be expended in the "sport." It is really amusing to observe the pedantry, braggadocio and bombast that pervades my friend's latest exploit. The degree of self-satisfaction that ever and anon oozes out on the surface, would be ludicrous were it not odious. I fancy I can hear the gifted author, as with one master-stroke of his goose quill, he adds that memorable sentence:—"I remain yours in the cause of humanity an Atheist"—exclaiming in triumph "I am Sir Oracle, and when I open my lips let no dog bark."

Without further preliminary remarks, I shall at once undertake to dispose of the "points" he assumes to have made.

1st "point." "That American slavery was first legalized in the New England States." This I deny, and I shall proceed to the refutation. It will be observed that Atheist has receded from the position taken on this question in his so-called reply to the Rev. Mr. McDonagh. I quote from that reply verbatim. "The negro slavery, which for so many years was such an apple of discord and bone of contention, had its origin in the Christian religion, or a 'thus saith the Lord.' The pious puritans of New England, where American slavery began, read in the Bible, that the saints should have the heathen for an inheritance." Of course the unpretending puritans voted that they were the saints, and that the Africans were the heathen. "Slavery was then commenced in Massachusetts, and continued as long as profitable, whereupon it was transferred to the south as a 'Divine Institution.' According to this quotation, "negro slavery began in New England and the State of Massachusetts," is specially singled out as the very place where under the fostering care of the "pious puritans," the "institution" commenced and where it was "continued as long as profitable" and then "transferred to the south." In view of the erroneous statements contained in the above, it certainly will be conceded that I was perfectly warranted in charging the author with either being "ignorant of history or else for the attainment of a certain end employing the questionable means of falsifying facts in order to sustain his pet theory." Were I to

consult my own feelings in the matter I would much rather prefer to wrap the mantle of charity around my friend and vainly cherish the delusive hope that he is really ignorant of the "facts of history" bearing on the origin of slavery in the U. S. but as he indignantly repudiates this idea I am reluctantly compelled to adopt the other only alternative, and conclude that he has wilfully perverted history for the sake of gaining a momentary triumph in the columns of a newspaper. He can choose either horns of the dilemma I care not which. "Negro slavery began in New England" and was afterwards transferred to the South." What extensive knowledge of history to be sure! I am pleased to learn however that he is a student of this very important branch of knowledge, for he evidently has made some progress, slow to be sure, but nevertheless progress, in this direction for now he "admits" that it did begin in Virginia and not in Massachusetts. So after all, slavery began South, and was afterwards transferred East; the very reverse of what Atheist stated in the AYLMER PAPER. My friend had better consult history and also geography a little more carefully before he again ventures into a newspaper discussion.

Although he is forced to "admit" that slavery commenced in Virginia in 1620 six months before the "Pilgrim Fathers" landed on Plymouth rock, in his intense anxiety to fasten the odium of the slave-traffic on the "pious puritans" he now asserts that it was first legalized in the "New England States."

Is this statement in harmony with the facts? I will let the historian Bancroft answer the question. After relating the introduction of slavery into Virginia in 1620 says Bancroft:—"For many years the Dutch were principally concerned in the Slaves-trade in the market of Virginia though the laws of the colony discouraged its increase by a special tax upon female slaves." The very fact that negroes were bought and sold as early as 1620 in Virginia demonstrates the fallacy of the assumption that the traffic was first legalized in "New England." How could slaves be held if it was not legal to hold them? It was legal because England at that early time encouraged the traffic and because the "immediate demand for laborers may in part have blinded the planters to the ultimate evils of Slavery." "Atheist" has a peculiar faculty for drawing "inferences." He draws quite as strongly, though not so successfully as a "Spanish fly blister." He infers from my former communication that I intended to convey the idea that "slavery was forced upon the Colony by the Dutch," and taking that groundless inference for a basis he at once proceeds to erect a huge "man of straw," in order that he may immediately enjoy the extreme sati-

faction of knocking him down. The "inference" is a pure invention, made to do duty, in the absence of something more substantial to meet the real issue. Though slavery in its inception was encouraged by a certain interested class in the colonies, I was quite correct in stating that it, as a hereditary institution was forced upon them. Read the following extracts from Bancroft on this point.

"The unjust wasteful and unhappy system was fastened upon the rising institutions of America, not by the consent of the corporation, nor the desires of the emigrants; but as it was introduced by the mercantile avarice of a foreign nation, so it was subsequently rivited by the policy of England without regard to the interest or wishes of the colony."

"Atheist" has not yet familiarized himself with the proverb that "The suppression of the truth is the suggestion of a falsehood." In his frantic attempts to make it appear that slavery first began or was first legalized in Massachusetts he quotes a portion of a paragraph from Bancroft and suppresses the most important part of it, with the view of giving colour to his statement. After admitting that American Slavery commenced in Virginia in 1620 he proceeds to say "We hear no more of the traffic, nor of its being legalized until the year 1645 when 'a ship of one Thomas Keyser, and one James Smith, the latter a member of the church of Boston, first brought upon the colonies the guilt of participating in the traffic in African slaves.'" The suppressed portion of the paragraph is the following:—

"They sailed for Guinea to trade for negroes, but throughout Massachusetts the cry of justice was raised against them as malefactors and murderers; Richard Saltonstall, a worthy assistant, felt himself moved by his duty as a magistrate, to denounce the act of stealing negroes as expressly contrary to the laws of God and the law of the country; the guilty men were committed for the offence; and after advice with the elders, the representatives of the people, bearing witness against the heinous crime of man stealing, ordered the negroes to be restored, at the public charge, to their native country, with a letter expressing the indignation of the general courts at their wrongs."

This event took place in 1645 just 25 years after the first slaves were imported into Virginia and even at that date the traffic was "contrary to the laws of the country." The conclusion then is that at the date (1645) mentioned, there was not a solitary slave in the state of Massachusetts. How about your first point Mr. Atheist? I will now attend to his

II "point." "That Infidel France was the first to free her slaves." I submit that no evidence has been advanced to sustain this statement, either. On the contrary Massachusetts freed her slaves in the year 1780, not by a

(Continued on fourth page.)



# THE AYLMER DEBATE

BETWEEN PROF. O. A. BURGESS, PRESIDENT N.W. CHRISTIAN UNIVERSITY, INDIANAPOLIS, AND B. F. UNDERWOOD, OF BOSTON.

## SECOND DAY.—(CONTINUED.)

Mr. UNDERWOOD said that his opponent stated that a miracle was only a connecting link in a chain of causation. That statement not only destroys the general idea of a miracle, but destroyed the meaning given to it by the greater part of the world. If then it is not in accordance to law, it is not a miracle; and if Jesus Christ rose from the dead in accordance to the suspension of a natural law, then it would not be a very remarkable thing if a man was to rise to-morrow and it would prove nothing; and his case will fall to the ground at once. Mr. Burgess says that his position was established unless people came here determined to believe otherwise. He would not say such a thing as that, as he believed the people who came here were determined to judge from the amount of evidence brought before them, and not with the determination to believe one way. In works issued by the speaker he had styled the great power which ruled this universe, the Unknown, his friend called it God, and the Mahomedans, Allah, and so on with the other religions, and the proving the existence of which, had nothing whatever to do with this debate. Mr. Burgess further stated that unless speaker established his position, his case was gone. It was not his place to establish a position, but rather Mr. Burgess'; and if he goes into an argument about God, it has nothing to do with the case. If he can show that there is something in his theology which teaches him more about the Unknown, than speaker shall know, then he would have made out a case. His duty is to prove that the New Testament is true in fact and of divine origin. It may be true that God is in existence, and so with many other ideas, but still it may be untrue that Jesus Christ is of divine origin. The question is, has he established his first position in proving all the points that have any relevancy to the case at all. Speaker was glad that Mr. Burgess studied under Tyndall. He says that "we must either accept the creation or change our idea of matter." That is what speaker had contended for ten years. We can never truly know of matter by the impression it makes upon the senses. The old idea that matter is just what it appears to be, must be abandoned, and matter granted to be something more. This is what Prof. Tyndall says in reference to the creative hypothesis:—

"As far as the eye of science has hitherto ranged through nature, no infusion of purely creative power into any series of phenomena has ever been observed. The assumption of such a power to account for special phenomena has always proved a failure. It is opposed to the very spirit of science, and I therefore assumed the responsibility of holding up in contrast with it that method of nature which it has been the vocation and triumph of science to disclose, and in the application of which we can alone hope for further light. Holding, then, that the nebulae and all subsequent life stand to each other in the relation of the germ to the finished organism, I re-affirm here, not arrogantly, or defiantly, but without a shade of indistinctness, the position laid down in Belfast.

"Not with the vagueness belonging to the emotions, but with the definiteness belonging to the understanding, the scientific man has to put to himself these questions regarding the introduction of life upon the earth. He will be the last to dogmatize upon the subject, for he knows best that certainty is here for the present unattainable. His refusal of the creative hypothesis is less an assertion of knowledge than a protest against the assumption of knowledge which must long, if not forever, lie beyond us, and the claim to which, is the source of manifold confusion upon earth."

Mr. Burgess said that the turning of water into wine was only what was regularly taking place in accordance with law. The cases of the miracle of Christ and the wine are not analogous. The one is by a slow growth, the other is performed suddenly. We see that the growth of the grape is in accordance with natural law, and is under the observation of all, but because of that would you believe that a person can turn water into wine. Speaker again repeated his statement that judging from our experience, it cannot be done. For our experience shows us that wine comes from the fermentation, and it is impossible that any person could make it in a moment. The same is true in feeding the multitude with five loaves and two fishes. Even supposing that there is a power that could do these things, is there any reason to believe that it would do it. Even supposing that power could raise a person from the dead, is there any evidence to prove that he did do it. In referring to the letter of Pliny, Mr. Burgess said that Pliny was born in 61, but he did not tell us the time when he wrote the letter. It was written about the year 110, about 80 years after the death of Christ. He wrote to Trajan, when he was a pro-consul in the province of Bitunia. Speaker's statement was that Mr. Burgess could not bring up the testimony of any individual to prove that the gospels were written by Matthew, Mark, Luke and John. Pliny says nothing about this, and only speaks of the existence of Christians. The very letter to which Mr. Burgess appeals does not contain one word as to when these gospels were written. Speaker objected when Mr. Burgess defined Christianity, as his definition was not broad enough. Mr. Burgess said that it was simply the doctrine of a life. Speaker said that it inculcated more than that, the doctrine of the resurrection, a personal God, a personal devil, etc., and finally, at the latter part of the debate, Mr. Burgess brings up the idea of a personal God. Speaker said that if Mr. Burgess did prove the existence of a personal God, he would only have established that which Thomas Paine taught when he wrote his *Age of Reason*. He will only have established that which is believed by those men who reject the Bible and still believe in a God and a future state, and that will not establish his position. Mr. Burgess also tells us that reason is a liar, unless it has some other standard. Speaker supposed the Bible was that standard, and in order to ascertain if the Bible was that standard, he must use his reason. Then if his reason was at fault, how could he rely upon his belief. Speaker did not think that Mr. Burgess would have stated his position so firmly if he had used more reflection. In referring to the evolution theory Mr. Burgess

asked where the first variation commenced. Of what use is it for Mr. Burgess to use this as a weapon against the speaker, whilst so many Christians accepted evolution and endeavored to prove that it harmonizes with the Bible. Even a minister in this very town, whom he much respected and had a slight acquaintance with, had given a very clever lecture to prove that the first chapter of Genesis and the evolution theory agreed. The Christians are taking advantage of this, as it presses on the public mind.

Mr. BURGESS in coming forward stated that, first of all, he supposed he owed an apology to the audience, for saying that he had convinced them unless they were determined not to be convinced. He supposed he was thinking about something that Mr. Underwood had said in a speech, "That the people of Canada were one hundred years behind the time." He was not responsible for the teachings of the theologians, and therefore Mr. Underwood should not urge their ideas against him. Those scientific men are constantly changing, you put your finger on them to-day, and they are not there to-morrow. Mr. Tyndall to-day may not be Mr. Tyndall to-morrow and so on, *ad finitum*. Mr. Underwood still stands to this experience argument and will not give it up, so speaker would repeat over his objection. When Mr. Underwood demonstrates that his experience is commensurate with all law, then he has an argument. Now for the grape vine. Suppose that Mr. Underwood had lived before the first vine ever grew, and a man came up to him and said that he had something new to show him, that he had a little vine which had grown up out of the ground for the distance of five hundred feet, and yet no thicker in the stem than his finger, and that he had had five or six barrels of delicious wine from it. Mr. Underwood would say that he did not believe it, because it was contrary to his experience. Mr. Underwood says that he did not think speaker meant what he said in regard to reason. He says that we may be mistaken in regard to our reasoning because our data may be wrong, and that we cannot reason unless data has been given. That was the speaker's idea. Mr. Underwood tries to reason away the resurrection of man, but give speaker the data of eighteen hundred years ago, and he would prove it to be true. Mr. Underwood says that because certain things are alleged in other religions, and because Thomas Paine believed in one God, and in a future life, and others of that school with him, that the existence of a personal God therefore forms no part of speaker's argument in favor of the Christian religion. He is trying to reject speaker's argument because there are men who believe in a God, who do not believe in the Christian religion. Suppose speaker was to reject Mr. Underwood's arguments in favor of Materialism because some Materialist does not believe in evolution. Mr. Underwood failed when he tried to prove that speaker's definition of Christianity was not broad enough. Speaker never said anything about the immortality of the soul, so Mr. Underwood reasoned wrong in that respect



again. By law, speaker did not understand that something which effects matter, but understood a law which took hold of mind as well as matter. Materialists denied the existence of a Supreme Being because it is not perceptible to their senses. We believe in many things we never saw. No man ever saw steam yet, though many had seen the vapors produced by condensation. We have never seen electricity in its currents, but have seen it manifested in its sparks, and would any man say that those powers named are contrary to natural law because no man has seen them. This will take you up step by step till you have an ideal of mind. The telegraphic message is sent by means of an invisible force, which is also invisible whilst in motion, and that is a type of the power that is divine, which was able to cause the resurrection of Jesus Christ. Mr. Underwood calls the Supreme Being the Unknowable, and says we cannot comprehend it. Let us try how near we can get to it. The speaker then gave an illustration, in which he supposed a large public place to be empty in the night, and the next day there was found to be an immense machine working in it. None knew where it came from. How would they account for it? Several reasons for its existence were given but they were rejected as false, because the cause was inadequate to the effect. We make enquiry after enquiry until we find a man who could make one a part of it; and another another part, and so on until we find a man to put it together, and then a man to govern the whole. The speaker had frankly said that no one could prove the existence of a God unless he was greater than God himself. But if the speaker could combine ideas enough to be embodied in one person, who shall have attributes enough to demonstrate the existence of that person, that we have a near approach to it. The believers in the Bible look upon the resurrection of Jesus Christ and the establishment of the Christian religion all over the empire and see that it has a desirable effect, and one which Mr. Underwood could not blow away by a puff of breath. It has stood the effect of stronger attacks than he will be likely to make. There must be something superior to account for this gigantic effect. In the existence of a God he could account for the sun which would have burnt up in five thousand years if it had not been re-supplied with fuel. He had invested God with several attributes, with eternal life, with intelligent and omnipotent power, and omnipotence. He had formulated for himself the idea of a God who could account for the spreading of this religion. The speaker concluded by referring to the prevalency of the one God idea, and said that the Christians had borrowed it from the Jews.

Mr. UNDERWOOD said that it was far more easy to make assertions than to answer one. The statement that we do not find instances of monotheism growing out of polytheism, he believed he had evidence to prove untrue. Was not his negative as good as Mr. Burgess' affirmative. He asked Mr. Burgess to give him the authority which he mentioned. You recollect

that speaker said that Mr. Burgess could not get any authority to prove that the gospels of the New Testament were written by the persons whose names they bear. Mr. Burgess takes up a book and reads a letter of Pliny, but that does not prove it, and then reads from another book the name of which he did not give. Will he give it or own that he made a mistake. Mr. Burgess says that speaker said Canada was one hundred years behind the time. This was supposed to have been said in a speech delivered by him in the Paine Hall. If the first statement casting a reflection on the audience, was in bad taste, what becomes of the second? It would be equally as improper for the speaker to state certain ideas which Mr. Burgess had expressed in regard to Freemasons, so as to prejudice those among the audience who may belong to that body, against him. The speaker never made use of the words alluded to, as having been given in his Paine Hall speech. What he he did say was that, "Even in the Province of Ontario, in Canada, where they are many years behind us." By that he meant that they were more orthodox. "There is no serious danger to be apprehended from the promulgation of unpopular sentiments." He never said anything about a hundred years. Mr. Burgess says that scientific men are ever changing. There was nothing in that which Mr. Burgess read which conflicted with that read by speaker. If scientific men change, what shall we say of the theologians? How many times have they twisted their book out of its ordinary meaning in order to spread their influence? How many men have had their brains blown out, or their throats cut at the shrine of this Moloch of Biblical Inspiration? Mr. Burgess said when speaker showed that his experience was commensurate with all law, then he would have a right to deny those miracles. He had no right to deny the story of a rock rising and being suspended in the air! Because he did not have universal experience! The history of Judea eighteen hundred years ago is a part of the history of the world, and because some one says that stones were thrown up into the air in that time, and somebody says they never came down we must not deny it! There are thousands of events which transpired hundreds of years ago that are in accordance with nature, and we must not believe in them because we have never experienced them, such is the deduction to be placed upon Mr. Burgess' argument. It was not necessary for his personal experience to run back to the time that Jesus lived, to deny that he arose from the grave. Mr. Burgess again referred to the grape vine, and said that speaker on being told of the existence of the first grape vine, having no antecedent experience of a similar plant would reject the story as false. Not so. For his experience and that of others would teach him that new variations of vegetable life are constantly rising up. Mr. Burgess had read a definition of miracles and the speaker would call their attention to the definition given by Hume. "A miracle is a violation of the laws of nature." It is very easy to say that a miracle is in accordance with law; but that is not according to the idea held by the public mind. Of all the questions ever asked Albert

Barnes, he says that this was the most difficult to answer. "Why does he reject the miracles of ancient writers and accept those of the Bible?"

Froude says: "The truth of the Gospel history is now (1863) more widely doubted in Europe than at any time since the conversion of Constantine. Every thinking person who has been brought up a Christian, and desires to remain a Christian, yet who knows anything of what is passing in the world, is looking to be told on what evidence the New Testament claims to be received. The state of opinion proves of itself that the arguments hitherto offered produce no conviction. Every other miraculous history is discredited as legend, however exalted the authority on which it seems to be rested. We crave to have good reasons shown us for maintaining still the one great exception."

Mr. Burgess says that speaker in denying the resurrection of Christ, makes an absolute falsehood of a great system. Speaker denied that the resurrection of Christ was the basis of a great system, as many people are Christians who do not believe in it. Then again, falsehood forms a great part of the foundation of all religions. They are all based on error to a very large extent. Mr. Burgess next said "We have certain data and facts and one of them is the resurrection." Speaker denied the data and the facts. Let Mr. Burgess bring proof of one or the other. If he referred to the resurrection of Christ, speaker asked him to bring his proof. Mr. Burgess asked if he ought to request the speaker to reject evolution as a part of his belief? Did the speaker ask him to reject the idea of God and immortality as a part of his system? No. If he took up their time to demonstrate the truth of evolution, Mr. Burgess would say many Christians believed it, and to demonstrate its truth, would not demonstrate the truth of Infidelity. He would then say let that question go, and discuss the special elements of Infidelity. All the old nations believed in a Supreme Being, as in describing God, Homer, in his address to Jupiter says:—

Hear, Jupiter!

Let down thy golden, everlasting chain,  
Whose strong embrace holds heaven and earth and main  
Strive all of mortal or immortal birth,  
By this to drag the Thunderer down to earth,  
Ye strive in vain. If I but raise my hand,  
I move the heaven, the ocean, and the land,  
'Tis thus I reign supremely and above,  
And such are men and gods compared to Jove."

Referring to the resurrection of Christ Mr. Burgess says that it cannot be blown away with a puff of breath, but let Mr. Burgess rather talk about speaker not being able to puff it away after it had been proven. Mr. Burgess again urges the wide spread adoption of Christianity as a proof of its divinity and speaker would refer him to the saying by Johnson, "A falsehood makes its way around the world, while truth is putting on its boots." The universality and the ruling of any religion is no proof of its divinity. No religion spread faster than that of the Mahomedan, and even Mormonism for a time spread faster than Christianity did in the early ages. It was not his duty to explain how Christianity came; but to consider the good elements in connection with it. To see how much of the old was taken into the new. Mr. Burgess wished to convey the idea to you, that you could not have a conception of the infinite God without you accept his faith, and seeks to convey the impression that the teachings of the existence of an Infinite God is only to be found in the Christian religion. But that is untrue, nearly every religion in the world teaches the same idea. He could reason that there was an infinity of space. If he looked out upon the Atlantic ocean

(Continued on page six.)



(Continued from first page.)

gradual emancipation act as suggested by 'Atheist' but by the adoption of her constitution. As my authority has been called for I will give it, let my friend impeach it if he can. Here it is (Chamber's encyclopaedia vol. VIII). But is it true that France liberated her slaves in 1793? Does the historian Allison say so? He does not. Who then says so? T. N. Higginson does; and who is T. N. Higginson? A Free-thinker of the U. S. and as such thoroughly unreliable—at least upon the point at issue. The only French colony in which the slaves were liberated during the Revolution of 1789-95 is Hayti or St. Domingo an island situated in the Gulf of Mexico, and that result was effected not by 'Infidel France' but through the 'negro revolt long and secretly organized' and which 'broke forth' on the night of the 22nd of August, 1791. (see Allison vol. II Chamber's encyclopaedia vol. VIII and Daycknick's history of the world.) After two years of Negro insurrection, during which the most revolting scenes of cold blooded massacre, and desolation were enacted, (scenes for inhuman cruelty and fiendish horror that had their counterpart only in France itself) the Legislative Assembly of that country, perceiving that this fine island the 'queen of the Antilles' was seceding forever from their grasp, dispatched "three commissioners with unlimited powers to settle the affairs of the colony." These commissioners on the 3rd of June 1793 adopted the war policy of proclaiming the freedom of all the blacks who should enroll themselves under the standards of the Republic. "This measure had not the desired effect for the insurrection continued with more or less violence until the blacks had achieved not only their freedom but the complete independence of St. Domingo.

Atheist charges Allison with saying that England in 1794 tried to prevent the freeing of the slaves in Hayti 'by warring on the French.' What Allison does say is that "the English were naturally apprehensive of the utmost danger to their West Indian possessions, from the establishment, of so great a revolutionary out-post in the centre of the Gulf of Mexico and they entertained the hope that by allying themselves with the remnant of the planters they might not only extinguish that frightful volcano, but possibly wrest the island with all its commerce from the French Republic."

The object then England had was principally to wrest the island from the Republic and not to prevent the freeing of the slaves. The

III "point" is "That during the consulate of Napoleon and the restoration of Christianity slavery was re-enforced." Again I am obliged from the actual facts to deny this statement also.

True, Napoleon did attempt during the years 1801—2—3 to re-establish French supremacy over the island and had he succeeded would no doubt have re-enforced slavery, but by the material aid rendered the Republic of St. Domingo by England he was frustrated in his design, and the island has been an independent power ever since.

The other French possessions in the West

Indies include Martinique, Guadeloupe, and some smaller isles and on the continent Guiana. In none of those was slavery abolished prior to the year 1848. The gentleman's

IV "Point" is that whilst Infidel France freed her slaves in the year 1793 England did not do so until 1834." I have already shown that France did not emancipate the slaves in any of her Colonies in 1793; but she did much less, she did not enact a statute to suppress the traffic even, until after Napoleon's return from Elba, and long after England, the U. S. of America the American Republics of Venezuela Chili and Buenos-ayres, and Denmark and Holland had done so. And finally she did not confer the priceless boon of liberty on any of her slaves until 1848 fourteen years after Great Britain had emancipated the slaves in all her Colonies by awarding an indemnification of \$100,000,000 to the slave owners. (See Chamber's encyclopaedia and Duyckinck's history of the world.)

I confess "I cannot see the point" of the points made by Atheist.

The inference he draws from the II Psalm is quite as simple and as "wide of the mark" as the many other inferences that usually grace his Epistles. The whole Psalm is prophetic in its character and has sole reference to the Messianic Kingdom in the world, I will now briefly revert to the monstrous charge that "God commanded thirty two thousand virgins to be handed over to twelve thousand soldiers to be debauched." "To the pure all things are 'pure.' I will leave it with any pure-minded reader of the narrative to say whether there is the shadow of a foundation for the "disgusting inference" drawn from it by Atheist. The old adage "evil be to him who evil thinks" is also true in this case. But what more charitable or modest interpretation could be expected from the abettor and promulgator of a Free-Thought creed, the twin sister of that other abominable Free-love creed, which says that "love is a lie," marriage is slavery, maternity is a crime and christianity is an obscene comedy. The occasion of the war waged against Midian and recorded in the xxxi chapter of Numbers will be found related in the xxv chapter of the same book, and reads as follows "and Israel abode in Shittim and the people began to commit whoredom with the daughters of Moab, and they called the people to the sacrifice of their gods: and the people did eat and bowed down to their gods. And Israel joined himself to Baal-peor; and the anger of the Lord was kindled against Israel, and Moses said slay ye every one his men that were joined unto Baal-peor"

It also appears that God sent a plague into the Israelites' camp, and that the number who died from the plague was "twenty and four thousand." (verse 9th.) The object therefore of the war at this time organized against Midian was to "avenge the children of Israel of the Midianites." After the return of the expedition with their war booty and captives, "Moses said unto them have ye saved the women alive Behold these caused the children of Israel, through the council of Balaam to commit trespass against the Lord in the matter of Peor and there was a plague among the congregation of

the Lord." The women who were put to death by the command of Moses were those who had caused Israel to commit whoredom and Idolatry at Shittim; but the "women—children" they were to "save alive" for themselves, (verse 18 chap xxxi) Instead of "thirty-two thousand virgins being handed over to twelve thousand soldiers," the captives were divided amongst the men who went out to battle and "between all the congregation." The number "handed over to the soldiers" or to the men who fought the Midianites—(for they were not soldiers in the common acceptation of the term) being only 15,968.

The construction sought to be placed upon the passage carries an absurdity on the very face of it. I. because twenty four thousand Israelites died by reason of a plague visited upon them for committing whoredom with these very women who were killed to prevent a repetition of the crime. Had they the opportunity even, is it reasonable to suppose that they would so soon repeat the act for which so many of their numbers fell before the plague? II if the "women children" were saved alive for the vile purpose suggested by atheist why were not the "women who had known man"—also saved alive for the same purpose! Surely there was no valid reason why they should not answer the purpose just as well as the virgins.

The fact of the whole matter is that the virgins saved alive were exactly what the 18th verse says they were women—children or as it might be rendered female children; who were too young to be used as atheist asserts. This is abundantly evident from the 9th verse of the same chapter, when we are informed that "the children of Israel took the women of Median captives, and their little ones." According to this verse all the women who were taken captives had little ones or in other words were mothers, but as all the women who had "known man"—were slain it follows that those "saved alive" were these same little ones.

The concluding remarks of atheist are foolish and worthy of the source whence they emanate, they contain the feeble defiance of a vain braggart and may yet bring down upon his devoted head the damnation he affects to scorn. The whole concludes with the "laughable farce" "I remain yours in the cause of humanity an Atheist." Pray what boon did Infidelity ever confer on humanity, when it had an opportunity in France of accomplishing something for humanity what did it do? It accomplished during its short lease of power in that unhappy country, the destruction of millions of property, and the deluging of France with the blood of her sons and daughters, until it has been estimated by an impartial historian that no less than 1,022,300 human lives were sacrificed in France alone during that period to gratify the fiendish appetites of her Infidel rulers. And Infidelity is the same now as then, "Can the Ethiopian change his skin, or the Leopard his spots, or can an evil tree bring forth good fruit?" When these impossibilities are accomplished then can it be hoped that Infidelity will effect good in the world, or do ought for the "cause of humanity."

Yours, etc., VERITAS.



## A Reply to My Aymer Critics.

BY B. F. UNDERWOOD.

*Concluded.*

"A theory, put forward first by Col. Rawlinson I believe, that the ruins around Hillah do not mark the site of the first Babylon, has I presume been abandoned." p 456.

"Hillah, like most towns in this part of Turkey, peopled by Arabs once belonging to different tribes, but now forgetting their clanship in a sedentary life. They maintain however a friendly intercourse with the Bedouins, and with the wild inhabitants of the marshes." p 417.

"From the summit of Birs Nimroud I gazed over a vast marsh, for Babylon is made a possession for the bittern and pools of water. In the midst of the swamps could be faintly distinguished the mat roofs of the Kazail, forming villages on the small islands. The green morass was spotted with flocks of the black buffalo. The Arab settlements showed the activity of a hive of bees." p 427.

"Shortly after my arrival at Hillah, I visited the Birs Nimroud, accompanied by Zaid, and a company of well armed Agayls. Spying a party of the Kazail Arabs retreating from the marshes with their tents and cattle, they fell upon them, and under my shadow carried off a few cows and sheep, inflicting at the same time, some severe lance wounds upon the owners." p 422.

This proves how the prophecy is an utter failure. But since this has been made a test matter, the facts should be made known. Mr McDonagh could go back a hundred years, and take up Volney to prove his object, but in matters of this description, the latest and most recent reports of researches are only received as authentic. When Volney wrote they had no conception whatever of the true site of Babylon. Speaker would not maintain that Hillah was in the very centre of the city, but it certainly was not more than five miles from the centre, and in that case would still occupy a position of the ground which Babylon formerly occupied.

We next come to the statement relative to Christ by Josephus. Speaker had no need to refute it, as it had been confessed by the principal theologians to be spurious, and even Prof. Burgess is no defender of the passage.

"I believe that a gentleman here last Sunday evening, agreed with Mr Underwood that the statement was not true. You will never find men of their stamp quarrel when they get together if they can get anybody else to quarrel with, but when there is no Christian who will dispute with them then they go at it among themselves. Christians should never challenge men, but when assailed, they defend themselves and do it with power and success. I protest against any gentleman and Mr Underwood having a debate in this community. It is a foolish thing at best. I have not a disposition to go into such debates with such men as either of these, both perverters of the truth, for I do not think them capable of doing good to any community in which they are found. I have never any faith in the prize fighters of Christianity."

Speaker might say that that was why he had no faith in him. (Applause.) He must confess that the qualifications for a prize fighter were more inherent in Mr McDonagh than in Mr Sheppard. The latter was possessed of sufficient education to make researches of some authority. We hear so much about the charity of Christians. Is this a specimen? Because Mr Sheppard disagrees with him on a little matter of sprinkling on the face or dipping the body, or something like that, he calls him all the vile names he can command. No one doubts but that Mr McDonagh reads the Bible. Since the Bible has not had a good effect upon him, account for his behaving thus. The reason is, his nature, his constitution is naturally of a combative disposition, and in speaking of a supposed

foe, does not always betray the most elevated taste in the use of expressions. When a man is naturally combative, all the Christianity in the world will not make him other.

"We are reluctantly and in deep sorrow compelled to add that this Mr Underwood is one of the few sceptics who personally and by name has insulted the Lord Jesus Christ, and through him, that Humanity of which Jesus is the Hope, the Glory, the Ideal and the Crown."

He asked who it was insulted Christ the most? He who comes before the public, and says there is evidence that Jesus Christ lived, and was a good man, that he taught morals, and was a philanthropist, and finally died a martyr for humanity; or is the man who recognizes him as a God, and fails to carry out the precepts of charity which he taught. Speaker admitted that persecution was the result of Christianity, but did not hold that Jesus Christ ever taught persecution. Persecution grew out of teaching such doctrines as, "He that believeth not shall be damned." Speaker had never spoken disrespectfully of Jesus Christ, and felt great esteem for him as a man, but when you go further and say that he was divine, he denied it. Mr McDonagh talks about "the miserable infidels of Aymer;" but speaker could not help contrasting some that he knew with Mr McDonagh, as an illustration of the high social standing, knowledge and good character which could be obtained in the absence of that belief.

In his other lecture, "Popular Objections of Christians to Infidelity," he says,

"I do not know what right such men have to monopolize the title of Free Thinkers to themselves, we are all Free Thinkers. God does not keep to himself the right of free thinking; but has conceded it to every man."

The word free thinker when it is spoken conveys to our mind a certain idea. We might as well combat the right of some people to call themselves Christians. And also ask the various schools of Christian thought, what right they have to arrogate to themselves the right to call themselves Methodists, etc. He admitted that there were some in the church who are Free Thinkers, and some who call themselves Free Thinkers who are not so. The Free Thinker says that he does not bow to any external authority. The Christian will bow his reason to the authority of the Bible, but the Free Thinker would change that authority and subject it to the highest teachings of his own common sense.

Mr McDonagh followed on with replies to several statements that speaker never made. Speaker in his previous lecture said that Egypt was not dependant upon the Bible for civilization, also referred to Greece as a civilized people, but did not say that they did not have evils of which we are free to-day. They were a civilized and an intelligent people, and produced great orators, poets, and historians. They gave the world the foundation of our intellectual ideas, the models, and laid the foundation of our civilization.

Mr McDonagh then goes on to show the depraved state of society in Rome, and speaks of Aristotides and Socrates as Romans. Those men were not Romans but Grecians and lived hundreds of years before that time. How he mixes things together. (Laughter.)

Mr McDonagh next read from Mr Hume the following extract:—

"I think I have made it appear than an Athenian man of merit might be such a one, as with us would pass for incestuous, a parricide, an assassin, an ungrateful perjured traitor, a something else too abominable to be named; not to mention his

rusticity and ill-manners. And having lived in this manner, his death might be entirely suitable; he might conclude the scene by a desperate act of self murder, and die with the most absurd blasphemies in his mouth. And notwithstanding all this, he shall have statues, if not altars erected to his memory; poems and orations shall be composed in his praise; great sects shall be proud of calling themselves by his name; and the most distant posterity shall blindly continue their admiration. Though, were such a one to arise among themselves, they would justly regard him with horror and execration."

"Such was the effects of Grecian civilization that David Hume himself an Infidel reprobates its influence."

If speaker were to use passages in the way Mr. McDonagh has used one here, he would call him dishonest. Mr. McDonagh either never read the book he quotes from, or else quoted from some dishonest writer. Mr. Underwood read the whole of the passages connected with the one Mr McDonagh quoted. The passages occur in a dialogue and the words are placed in the mouth of an opponent of Greece, so as to give Mr Hume, under the name of a friend of Greece, a chance to defend that country; which he does and shows the fallacy of the other statement. The same is true of the story that Rousseau said "that if Socrates died like a philosopher, Jesus Christ died like a God." That occurs in one of his novels.

Mr. McDonagh attacks the civilization of China, and here is one of his statements.

"Let us give you one feature of Chinese civilization. If you travelled over China, you would see small houses, or buildings scattered over the hills and vales. And immediately you might see a woman coming over the hills to one of those buildings, she has a babe in her arms. You see there is a small hole in one side of the house. Under the building there is a deep pit dug. The woman advances and taking the babe from her breast, she drops it through the hole and leaves it there to die. This is done all over the country and infanticide is the prevailing sin of China up to this hour, and the law upholds it."

He is no doubt honest, but he makes use of a false statement, and slanders a nation, which is considerably larger than that in which we live. Major Studer, our American Consul in Singapore, though residing in a city of 60,000 Chinamen says, "there has not been a case of infanticide before the court, nor has he as yet ever heard of a child being killed by its parents."

The "International Policy" says:—

"Examination of the myths propagated so sedulously as to female infanticide in China, leads to the belief that the crime is not quite so common as in England [and the U.S]. That will certainly be the impression derived from study of the Jesuit memoirs, written by men who had such ample opportunities of minute observation. Dr. Rennie quotes facts which 'argue strongly against the current belief that girls are ill-treated in China.' 'Of the correctness of this belief,' he adds, 'I have never myself been able to find a shadow of proof, but the contrary.'"

He read other statements to show that they possessed more institutions of charity than they did in Christian countries. Institutions for old men and old women; to reclaim the unfortunate; and infanticide is so uncommon that a gentleman living in a city of 60,000 inhabitants never heard of a case. Those stories are manufactured for a purpose and brought over to this country. He had been associated with Chinamen for a number of years, and reckoned amongst them some of his warmest friends, and in point of kindness, morality and courteousness had found them equal if not superior to the American people. The Chinamen in San Francisco and in Oregon, are a better class

(Concluded on page eight.)



which was three thousand miles across he could only see a short distance; and if he went further he could still see but a short distance, and when he came to the other side he could still only see a short distance, and he might go on and on for ever.

Mr BURGESS said in regard to the statement in reference to the Masons, if he had written anything against the Masons, read it, read it if he choose in the presence of all the Masons in the world. Mr Underwood asked why speaker did not believe in some of the old miracles in profane history and other religions. Speaker had answered that question, and said that nothing depended upon them. Mr Underwood says that if a person threw stones into the air so high that they never came down again, according to speaker's logic he must not deny it. Certainly not. For does not Mr Underwood know, that if you throw stones high enough, according to the laws of attraction and repulsion, they must stay there, revolving around like the sun and moon. Mr Underwood says that the old religions were based on an error, that may be true, but they were not based on falsehood. Speaker's argument was that that which was absolutely false in its nature could not spread very fast. And the argument about Mahomedanism is of no avail, as their fundamental idea of one God is a true one, whether their facts are true or not. Mr Underwood says that his conception of a God is of a finite being. He says that he can reason from finite space to infinite space. He looks out on the Atlantic Ocean and sees space, and says that it is the same on the other side. But according to the speaker's idea of geography, if he went twenty-five thousand miles around the world, he would come to the place from whence he started. That is his infinity of space. He then commenced the recapitulation of the points made. The proposition was:

"The Christian religion as set forth in the New Testament is true in fact, and is of Divine origin."

First he had given them for a definition of the Christian religion, that it taught how to live, that it was comprised in the simple idea of a life. That it taught men how to live, and how die and how to live for ever. Showed the great moral influence of Christianity and said that it was to prepare men for the enjoyment of a life in the world to come. He had advanced several arguments in defence of the moral character of the Christian religion: after which he had proceeded to show the facts of the religion. Most of these as he had expected were not called into question. Among the facts stated, Mr Underwood only took important exception to the resurrection of Christ. Mr Underwood had occupied most of their time in trying to show that speaker had failed to prove the truth of the resurrection. Speaker admitted that he could not put his hands on the persons who saw those things transpire or wrote those books, for the reason that persons in those days did not prepare evidence, because there was no need of affirmation until scepticism arose some centuries after. Speaker had shown how the resurrection of Christ had not only received accedence in the land of Judea, where it was at first rejected, but that it swept on over countries and continents, and oceans and rivers. He had shown that anything which universally works good cannot be founded on a false antecedent. The more you persecute the Christian religion, the harder it becomes and

the more daring in its defence. The story of the resurrection has survived the futile efforts of science and Infidels to overthrow it. If it had been false it must have passed away like the teachings of other religions. The Roman Catholic Church was the great preserver of civilization, notwithstanding all its faults. He said that no such doctrine as "Give your neighbor drink," etc., would be preached in a false religion and work such a moral influence. Christianity has done much for the world, it has given it the very germ from which humanity could have worked its way up to its present position. He had told them the ideas which it had taught respecting the immortality of the body, and that good men would not go down to the grave and become dust and survive and outlive them, but that they should survive after dust had disappeared. He had showed them that it taught the one God idea, and that the nations which had the one God idea were the best. He showed that it was divine because it came to us in the form of the finite to grapple with the infinite and to formulate an idea of the infinite; that the attributes they attributed to God were sufficient to account for the existence of all things in the universe. Last of all he enquired would this power they called mind, die with life. Sceptics consign man to his primitive gaseous condition, while Christianity on the other hand consigns him to his primitive condition, and clothes him with a new body and soul. Our friend has said a great deal about law, but he has not told us of the guiding power behind that law. In the Christian religion if you believe, you have a great and eternal future before you, and if you are wicked you are only served as Mr Underwood's doctrine serves all of us.

Mr. UNDERWOOD said it would be observed that he had confined himself to the position taken by his opponent, and that he could have gone to the Bible and shown his position to be untrue. In this discussion so far he had not attempted to prove anything, but had merely attempted to disprove his opponent's position. Mr. Burgess in his concluding speech confines himself to what he has presented, and referred to the miracles recorded in other histories, and says that he did not believe in them, because nothing depended on them. Why, the fate of millions depend upon them. How about the Mohammedans and the Buddhists, who would stake their very existence to prove their truth? This but serves as an illustration to show how the gentleman can get out of a tight place when he is in one. The ancient religions of the world were largely spread over the world by means of these very miracles, and, speaker asked Mr Burgess why he does not believe in them. He was therefore compelled to fall back upon speaker's argument about the antecedent incredibility of the story. If he were to tell them that he saw sea lions on the beach at San Francisco, they would believe that, but, if he said that he entered into conversation with them they would not believe it. Because sea lions had no organs for articulation of speech. He rejected the whole of the fables of ancient history, and those in the Christian Scriptures as well. There was not evidence sufficient in favor of the truths of the Christian miracles to convince any man capable of judging. Mr Burgess says that Buddhism was based on a fact, and that fact was Buddha. Does it follow that all religions are true because they are based on a fact. Where would his argument lead him? Speaker would refer Mr Burgess to

the history of Spain during the time of the Mohammedans, when the finest institutions of learning and the arts were there. And did the Mohammedans say "Where is a religion like ours" and take that as an evidence of its divinity. Christianity has done a great amount of good, he would not deny, but that it has done all that Mr. Burgess claims for it, he has no proof. Now about the God idea and the twenty five thousand miles around the world, Mr Burgess did not give speaker's idea at all. His idea was that if you went a mile from this earth you could still see a mile, and if you went on and on there still was more space in view, and that hy-and-bye, by travelling so far you would come to the conclusion that space was infinite. So he might apply the argument to time and go on and on for ever. He could have no idea of God as an Infinite God. How could a finite Being have an idea of an Infinite God? He might fancy that he had an idea. This fallacy is shown in the writings of Descartes, who says, "All the qualities which we bestow upon God, are those which we possess ourselves." If the gentleman would speak of an infinite God, he must show that he possesses something unknown to ourselves. Steam and electricity exist not as he states them, as connecting links between the finite and the infinite; but as entities. We in modern times speak of electrical bodies. We call it molecular motion when it passes through the wire. Then these qualities of matter are not connecting links between the material and the immaterial. The gentleman gave that which he said was an abstract of what he had proven, but speaker thought Mr. Burgess had made a mistake, and given them an abstract of some other debate, as he had not proven those statements here. He says that the Christian religion is a religion which teaches us how to live and die, but speaker objected to this as being only a partial definition. Mr Burgess said that it taught men how to live in this world and prepare them for another. He said that this religion produced good when its precepts were carried out; but he gave no proof of it; that Christianity had produced all good, speaker denied. It has fermented terrible wars and shed the blood of millions, it has blackened the heavens with the smoke arising from human hecatombs. His statement goes for nothing as he has not proved, but merely asserted it over and over again. Mr Burgess said that speaker objected to the existence of God. That is wrong. He never denied the existence of that power which you call God. But he did say that he did not believe in the anthropomorphic God, or a personal God. Mr Burgess knew no more about God than the speaker did. He has failed to prove the truths of the Gospels, and if there had been any evidence he would have brought it forward. He says that Celsus attested the existence of those Gospels, when he did not. All that we have of the writings of Celsus are only extracts found in the works of his greatest enemy. Julian, to whom he also refers, lived in the fourth century, and had less evidence to judge from than his friend or himself had at the present time. It is wrong to say that Christianity is spreading over the world for it is losing ground rapidly. It is true a few converts are being made in foreign countries, but what are they. In China it is only among the lower class that converts are made. In the East, according to the latest statements, Mahomedanism is gaining more ground than Christianity. In the United States it is acknowledged by Christians, that it is rapidly dying out. Referred to the statement of



clergyman who said that in ten years Christians would be going over the land, lamenting the decadence of their faith. Mr. Burgess further said that Christianity was universally working good, but that he should have proven. It is rather working evil, and at the present time scepticism is the handmaid of all progress. Why does your God allow the four hundred millions of Buddhists and all the Mahomedans to exist? Why not weep away the net work of their lies and attest his power? Mr. Burgess says that in the dark ages the Catholic Church was the great conservator of science and civilization. It is not true, the Catholic Church was the great destroyer of science. It was the Saracens who restored learning in Europe, and were the founders of the European school of Philosophy. Throughout all Christendom the learning of ages was locked up in the monasteries, and the Bible was only allowed to be read. The very priests were so ignorant that many of them could not read the Bible at all. It was the Saracens who invaded Europe, and broke open the monasteries, carried away the books to their own country and had them translated. And it is from them that we got our knowledge. Algebra, alchemy, and the highest and noblest of our sciences we owe to them. The whole power of the church in those ages was used to crush out of the minds of men the learning of men. "Science was born in the church?" This statement as well as the other will not bear investigation. Science started in Egypt before the church was founded, and had grown in strength and beauty before the church was in existence. Mr. Burgess says that "those principles abolished slavery!" Why did he not prove it? It remained in the Roman empire eight hundred years after the establishment of the Christian Church. There were more slaves then than when Jesus lived. The Bible has more words in favor of slavery than any other book in the world. This is the religion and this the book that abolished slavery. How did it abolish the pagan temples? By coercion and by threats of force and intimidating the children. Mr Burgess says that the sun would have burned out in five thousand years if it had been a block of coal, and his answer was "that as it is not a block of coal it has not burned out!" We do not even know if it is in an igneous condition. We do not know all about the sun. What is the use of turning to such facts as these, when they cannot be explained. In conclusion, he expressed a hope that no religion is true which consigns a part of humanity to damnation.

### THIRD DAY.

SECOND PROPOSITION.—"The Bible is erroneous in many of its teachings, regarding science and morals, and is of human origin."

Mr. Underwood affirmed this proposition and Mr Burgess denies.

Mr. Underwood, after a few prefatory remarks as to the nature of his task said:—The Bible declares that the heavens and the earth were made in six days. The falsity of this statement having been demonstrated so completely that none but the most ignorant defend it; theologians resort to their usual policy of declaring the Bible don't mean what it says. And often charging with ignorance all who presume to hold them to the language of the Bible. The most popular subterfuge now is that the word day in the Mosaic account does not mean a day of twenty four hours, but a period of many, perhaps of millions of years. But what ground is there for the statement that a day

in Genesis don't mean a day of twenty-four hours. "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day and hallowed it." These words show that the writer meant the whole work was comprised within six days, and that those days were of but twenty-four hours each. If the six days were periods of thousands or millions of years the seventh day on which Jehovah rested ought to have been a similar period, otherwise to be correct it should read "In six periods of millions of years, God made heaven and earth, and on the seventh period of twenty-four hours he rested, and was refreshed." Why should the same word used in the former part of the verse mean millions of years, and in the latter only twenty-four hours? If it be said that the seventh, equally with the other days was a long period of time, we may ask why then was man commanded to rest on the seventh day, for the reason that it was hallowed by God's holy rest. "It is extremely difficult" says Archel Pratt to believe that the seventh day is a long period and the Sabbath day an ordinary day, that is, that the same word "day" should be used in totally different senses, in the same short sentence, and without any explanation.

Hitchcock says "There is no evidence that the word day is used figuratively in the first chapter of Genesis as it is in all other places in Scripture, when it means an indefinite period, except perhaps Gen. ii. 4. On the contrary the Mosaic description of the creation appears to be a very simple and perfectly literal history, adapted to the most uncultivated minds, \* \* \* It seems from Gen. ii. 5, compared with Gen. i. 11 and 12, that it had not rained on the earth till the third day. If the days were only of twenty-four hours this would be probable, but altogether absurd if they were long periods. Such a meaning is forced and unnatural, and therefore not to be adopted without a very urgent necessity." Hitchcock's Geology (1853) p 94.

In the early editions of "Comstock's Geology"—it has been dropped from the latter—was the following letter from Moses Stuart, who was a professor of sacred literature in the Theological Seminary of Andover. He was a good Hebrew scholar, and wrote a grammar of that language:—

"The enquiries you make concerning the word *yam* in Gen. i. 1, I will briefly answer. It does not signify an indefinite period of time, but always some definite one, when employed as it is in Gen. i, in the singular number. It sometimes means a specific day of the week; sometimes to-day; that is this day; sometimes a specific day or season of calamity, joy; particular duty, action, suffering, &c. It is only the plural *yamin*, which is employed for time in an indefinite way, as, in many days to come, days of my life, &c. But even here, the plural in most cases is a limited one, limited by some adjective, &c., and *yamin* signifies therefore, a limited portion of time; often it stands for a year. \* \* \* When the sacred writer in Gen. i. says, the first day, the second day, &c., there can be no possible doubt—none. I mean, for a philologist, let a geologist think as he may. That a definite day of the week is meant, which definite day is designated by the numbers, first, second, third, &c. What puts this beyond all question in philology is, that the writer says specifically, the evening and the morning were the first day, the second day, &c. Now, is an evening and a morning a period of some thousands of years. Is it in any sense, when so employed, an indefinite period? The answer is so plain and certain that I need not repeat it. If Moses has given us an erroneous account of the creation, so be it. Let it come out; and let us leave the whole. But do not let us turn aside his language, to get rid of difficulties that we may have in our speculations."

It is evident the Bible represents that the universe was made in six natural days of twenty-four hours each. At the close of which time God ceased from his work and "rested and was

refreshed." But what must we think of this story in the light of modern science. Sir Wm. Herchell gave it as his opinion that some of the nebular which he saw with his forty feet telescope, are so far distant that light, travelling at the rate of 200,000 miles a second, could not have reached our planet in less than 1,900,000 years. Later discoveries by the larger telescope of Lord Ross, and still more recent astronomical calculations show that Herchell's estimate is probably a moderate one. And if this is the testimony of astronomy, geology is not less unequivocal when she reveals to our view the various strata of rock, beginning at the primitive; rising through the old red sand stone, carboniferous, new red sand stone, oolite and lics, cretaceous and tertiary, amounting in all to nine miles of rock, which at the present rate of formation would have required millions of years. And the growth of the earth is quite different from Moscs' creation process. Genesis represents the business of, making the world as finished at once, "as a wood turner would gouge a wooden ball from a piece of timber," whereas the geologic creation never has had an end. It is still in progress, rocks are being deposited now at the bottom of the sea full of the remains of animalculae, in a manner precisely similar to that in progress millions of years ago. The God of the Bible rested from his work. Nature does not need rest from here. It was once a theory that between the beginning spoken of in, the first verse of Genesis, and the chaotic state described in the second verse, there was an immense epoch, during which all forms existed, the remains of which are found in the rocks, that by some great convulsion all life was destroyed, and the world reduced to a chaotic condition, out of which it was brought into its present state. But Hugh Miller was forced to abandon this conjecture. "Any scheme of reconciliation which would separate between the recent and the extinct existence by a chaotic gulf of death and darkness, is a scheme which no longer meets the necessities of the case." Tes. Rocks, p 148.

But there is no intimation of a great blank between the first and second verse. In modern geology there is no conformation of the theory of six days. Whether those periods be considered usual days or long periods. Lyell gives fourteen principal groups of rocks formed during fourteen successive periods, and thirty-five subordinate groups representing as many periods. El. Geo. p 98, and 100.

"We have" says Lyell, "in palaeontology, the records of a thousand ages. Many of the old limestone strata are entirely made up of corals and their triturated debris. Some of the old Devonian mud-rocks are mere masses of the casts of brachiopods, of every size from the youngest to the oldest. Some of the coal measure shales are leaved like a book, and every leaf glistens with delicate freshwater shells. In the deep-river basin of North Carolina, millions of fish-teeth lie packed away between two layers of coal which lie but two feet apart, there are more than a hundred beds of coal in a single coal system. Each of which is the result of the growth of a peat-bog swamp, and forest of a separate age, to say nothing of the many fathoms of rock which intervene between each coal-bed and the next in order over it, during which long interval of time the land must have been too deep below the water level to permit of vegetation. The fossil dung of the fish which swam the seas during the deposition of the chalk of England, was so abundant, that the farmers about Cambridge collect it, as it is set free from the mother-rock by denudation, and use it to manure their lands."

The Bible represents that the earth was "without form and void" desolation and emptiness and wrapt in complete darkness and sub-



merged in water immediately before the races of plants and animals now existing were created. Geology shows demonstrably that no such state of things immediately preceded the epoch in which man appeared. Hugh Miller says, "For many ages ere man was ushered into being, not a few of his humble contemporaries of the fields and woods enjoyed life in their present haunts, and for thousands of years anterior even to their appearance many of the existing molecules lived in our seas." Testimony of the Rocks. If it be said as it has been said, that the second verse refers to the primitive condition of the earth, but that it is not meant that it immediately preceded the creation of vegetables and animals. I reply that such a notion does not coincide with the conclusions of modern science. The opinion of geologists now is that originally the earth was in a fiery condition. Agassiz says, "Our knowledge carries us far enough to warrant the assertion that there was a time when our earth was in a state of igneous fusion when no ocean bathed it and no atmosphere surrounded it, when no wind blew over it and no rain fell upon it, but an intense heat held all its material in solution," Geological sketches, p. 2. "I must continue to hold," says Hugh Miller, "with Humboldt, and with Hutton, with Playfair and with Hull, that this solid earth was at one time from the centre to the circumference, a mass of molten matter." Wonders of geology, p. 31. There was not much water on the earth in those days and no darkness upon the face of the deep. Only millions of years afterwards, when this incandescent fluid globe had become sufficiently cool to allow of the formation of a superficial coating of solidified matter, could water have rested on its surface. The writer describes the original condition of the earth as the opposite of what actually existed. The Bible teaches the existence of a firmament a heavenly vault, that divides the waters of the earth from a celestial ocean supposed to roll above the firmament. "And God said let there be a firmament in the midst of the waters, and let it divide the waters from the waters, and God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament and it was so." Gen. 1, 6, 7. "The Hebrews" says Colenso, "regarded the sky as a spread out surface or expanse from which the upper waters were supposed to be dropped in rain upon the earth, and by which they were altogether separated from the lower streams and seas upon the earth's surface." Pentateuch 318. Hitchcock says, "It was the opinion of the ancients that the earth at a certain height was surrounded by a transparent, hollow sphere of solid matter, which they called the firmament, when rain descended they supposed it was through windows or holes made in this crystalline curtain suspended in mid-heaven. To these notions the language of the Bible is frequently conformed." Rel. & Geology p. 9. Rev Dr Thomas Burnit, says "The vulgar do not understand the natural production of rain through condensed vapor, but believe that rain is sent through divers influence from heaven or immediately by God. That Moses might fall in with this opinion, he placed a common receptacle of the waters above the skies, that God, at his pleasure, by opening or closing the barriers might send or hold back the rain, this appears to me to have been the mind and meaning of the sacred writer as regards the super celestial waters. And in this way we consult best for the dignity of Moses, if as often as there is a departure from

scientific truth we suppose this to be done, by accommodating his account of the world to the powers and habits of thought of the people," Arch Phil p. 309. Smith's Bible dictionary, abridged edition says of the word firmament:—

"The Hebrew word *rakia* so translated is generally regarded as expressive of simple expansion and is so rendered in the margin. The root means to expand by heating, whether by the hand the foot or any instrument. It is especially used of beating out metals into thin plates Ex 39: 3; Numbers 16: 39. The sense of solidity is combined with the idea of expansion and tenuity in the term. The same idea of solidity runs through all the references to the *rakia* in Ex 24: 10. it is represented as a solid floor, on which the throne of the Most High is placed. Further the office of the *rakia* in the economy of the world demanded strength and substance. It was to serve as a division between the waters above and the waters below. In keeping with this view, the *Rakia* was provided with windows, (Gen. 7, 11; Mal. 3, 10;) and doors (Ps. 78, 23;) through which the rain and snow might descend. A second purpose which the *Rakia* served was to support the heavenly bodies, sun, moon and stars, (Gen. 1, 14;) in which they were fixed as nails, and from which consequently they might be said to drop. (Isal. 14, 12; 34, 14; Mat. 24, 29.) In all these particulars we recognize the same view as was entertained by the Greeks, and to a certain extent by the Latins. If it be objected to the Mosaic account that the views embodied in the word *Rakia* does not harmonize with strict scientific truth, the answer to such an objection is that the writer describes things as they appear, rather than as they are."

Thus we see the natural obvious meaning of the 6th and 7th verses of the 1st chapter of Genesis, is sustained by theologians even, who would be glad to see the Bible accord with science, and are always disposed to give it the benefit of a doubt. It is unquestionable, that the writer referred to a supposed expanded body or case, in which the stars were set and served at the same time to keep the great ocean of heaven from suddenly mingling with the seas and rivers of the earth. Hence the writer says, "God said let there be a firmament in the midst of the waters, and let it divide the waters; and God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament." The obvious meaning, is not only the probable one, but it is the only possible one considering the language used. The error consists then, first in the notion that there is such a firmament, and secondly in the statement, that God was employed the second day in making it. If this is not a false scientific notion, natural of course to the age in which it was entertained, but utterly incompatible with the theory that the verse was written by an inspired writer, one inspired by omniscience, then I know of nothing in Pagan Mythology or the superstition of savage tribes, that God may not have communicated. The Bible represents that the first organic existences on the earth were grass, herbs and fruit trees. And the Hebrew phrase includes not merely the lower groups of plants, but the higher groups, these having seed and fruits, and trees, as well as herbaceous plants. Nothing could be farther from the truth. Science knows nothing of a vegetation, however low, that preceded by a whole period the appearance of animals. Hitchcock says:—"Animals are found as deep in the rocks as vegetables; nay, in the lowest group, nothing but animals have yet been found."—Element. Geology, 1833.

Remains of plants have been found in lower beds since the above was written, yet nothing but animals have been found in the lowest beds. Plants do not appear as fossil till later. No

geologist will say that fruit trees appeared until millions of years after the appearance of animal life; and yet, the herbs and fruit trees mentioned in the Bible, as having been made on the third day, were those on which man was to subsist, for it is expressly said they were given him for meat.

(To be continued next week.)

(Concluded from page eight.)

of men, though poor, than you would expect to find the corresponding class of Americans. It is seldom that you see a Chinaman indulging in strong drink. They have their shameful places of resort, it is true, but they are more frequented by the Americans than the Chinamen. It is a wonder that in a place with such a population as China, there should be less infanticide than in the United States, but the statement is made on the best of authority.

He would next notice the concluding statement in the "Prophecies of the Bible," etc.,

"When Tom Payne wrote his 'Age of Reason,' it is a well known fact he sent a copy of the manuscript to Benjamin Franklin, and asked his opinion of it, Franklin, sensible man as he was, read it over and sent it back, with this message, 'Burn it Mr. Payne, for if humanity and society are as bad as they are with Christianity and its moral teachings, what would they be if your teachings were to prevail?'"

Once more he had to correct that story. Thos. Payne wrote the 'Age of Reason,' in 1793, and published it in 1794. He tells us that he wrote to save the idea of one God from annihilation. Benjamin Franklin died in 1790, and the book was written in 1793, and Franklin could not very well examine the manuscript three years after his death. True there is a letter in circulation purporting to have been written by Franklin, and independent of his having been dead at the time, you will not find the letter in any one of the works of Franklin.

"We ask what would you be if the miserable infidels of Aylmer and Mr Underwood had the the sway, and polluted society with the free love doctrine of Mrs Woodhull and Claflin, and such basely immoral teachings? But we pray God to save you from experiencing such a condition of things."

He calls the infidels of Aylmer, "miserable infidels." Speaker said, he had not as yet found a man in Aylmer or vicinity, who called himself an infidel, but who would be regarded as a gentleman. He had not even heard a profane or unseemly expression from one of them. He found them to be as good as those who professed religion. Why this unmanly thrust at a class of men, who do not agree with his doctrines. Now for the Woodhull doctrines? Speaker had never advocated the doctrines or expressed any sympathy with them. On the contrary, in the States he had been frequently criticised, by some admirer of Mrs Woodhull, because he had criticised her ideas Mr McDonagh does not detest those doctrines more strongly than the speaker did.

In concluding the gentleman remarked that this was the first Christian sermon that he had ever reviewed in his life. If they supposed he answered it because it was an extraordinary one, their conclusion was a right one, for it certainly did contain an extraordinary number of mis-statements.

POPULAR OBJECTIONS of Christians to Infidelity, a reply to B. F. Underwood, by the Rev. Wm. McDonagh Aylmer.

THE PROPHECIES of the Bible proved True by the light of History, by the Rev. W. McDonagh, Aylmer. Copies of any of above sent by mail on receipt of five cents by the publisher of BOTH SIBBS.

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# BOTH SIDES.

VOL. I. NO. 5.

"Truth is mighty, and will prevail."

MONDAY, AUGUST 2, 1875.

## THE AYLMER DEBATE

BETWEEN PROF. O. A. BURGESS, PRESIDENT N.W. CHRISTIAN UNIVERSITY, INDIANAPOLIS, AND E. F. UNDERWOOD, OF BOSTON.

### THIRD DAY.—(CONTINUED.)

MR. UNDERWOOD'S opening speech continued.]

The merest tyro in Geology knows that ages before our grasses and fruit trees appeared, mul-lusks swarmed in the sea, fishes lived in the waters, birds flew through the air, and beasts roamed the earth in search of prey. The Bible represents the sun and moon as being made on the fourth day, evenings and mornings; grass and herbs and fruit trees growing before the sun was made. "It is a mere evasion," says Colenso, "of the plain meaning of the words to say that Elohim made the sun and moon to appear first on the fourth day, though they had been long before created, (appear) that is, to the earth, when, however, according to the story, there was as yet no living creatures on its face to see them. The writer manifestly intends to teach that Elohim actually made the sun and moon at this time, and in fact, he uses here the very same Hebrew word as he had used before in verse 7, Elohim made the firmament, and as he uses again in verse 25, "Elohim made the animals of the earth after its kind."—Colenso, 330. The Mosaic writer thought and spoke of the sun as a mere candlestick or light bearer, and as it was regarded as a mere appendage to the earth, there was nothing unreasonable to him in having it brought into existence subsequently to the creation of the earth, and but just before the appearance of man. Not only is no warrant in Genesis for the assumption that the writer meant to say the sun simply appeared on the fourth day; but such a notion involves an absurdity. To whom or to what did the sun appear on the fourth day. According to the Bible no animals had yet been created. Could it have appeared until an ear, and an optic nerve existed to receive the touch of the ethereal vibration. In reality there can be no light where there is no eye, any more than there can be hearing without an ear; and to speak of the sun's appearing before there was eye to see, or nerve to feel, is simply to indulge in the most childish nonsense. Not less absurd than the notion that there were days and nights before the sun was made, or the theological shift that the sun appeared before there was anybody for it to appear to, is the statement that God divided the light from the darkness, when darkness we know, is not an element of nature, but the absence of light. There are different degrees of light, but as light and darkness cannot be mixed, neither can they be divided. Four words in this Mosaic account are devoted to the stars, "and the stars also," having no idea of the magnitude of the heavenly bodies, compared with which, our globe is really but as a drop of water to the ocean. The writer represents God as being employed several days on the earth, and assigns one day only to the

formation of the sun, moon and stars. Of course the earth was regarded as the centre of the universe, and the scene of God's great work, while the sun and moon and stars set in the firmament like lights in the dome of a cathedral, were made for this world alone. Hence, when Joshua wanted more day-light to enable him to finish the massacre of the Ammorites, he did not think of stopping the earth, but stopped the sun upon Mount Gibeon, and the moon in the valley of Ajalon, and they stopped without any hesitation until he told them to "go ahead" again. The formation of continents, as described in the Bible, is at variance with that shown by geological researches. The Bible says, "God said let the waters under the heavens be gathered into one place, and let the dry land appear, and it was so, 1 Gen. 1." This was simply a part of the third day's work. Here we have a sudden concentration of water to certain parts, and a distinct and permanent division made between seas and continents. But what does geology say? Says J. P. Lesley, "No fixed relation of land and water has ever been established for the surface of the globe. From the beginning land and water have been exchanging places. Every acre of the land surface of the earth, which geology has examined, bears indubitable marks of having been not simply overflowed, but actually created at the bottom of the ocean." "Every part of every coast of every ocean is either rising slowly from the waters or sinking slowly into them." (Man's Origin and Destiny, page 48.) And Agassiz maintains the same view in common with geologists generally. The Bible teaches that the fish and fowl were made in one day (the fifth) and beasts, cattle and creeping things were made the subsequent day. Five classes mixed together in two days, when they should be separated by immense ages, made only one and two days before man's creation, when all these forms of life existed—an inconceivable length of time before man. We find fossil shells as low as the base of the silurian formation, fishes in the upper silurian, reptiles at the base of the carboniferous formation, birds in the oolite, mammals in the lias, and whales in the cretaceous. And the order in the Pentateuch is fish, fowl, cattle, beasts and creeping things; while the true order is, fish, creeping things, birds, beasts and cattle. But the Bible statement on this point, although in utter defiance of geology and zoology, is quite as correct as that the earth was made before the sun and stars—that the sun, moon and stars were made in one day, and simply to give light to the earth, and mark time for its inhabitants. The Bible represents primitive man, intelligent, civilized, enlightened, shepherds, cultivators of the soil and workers in metal. Pre historic archaeology shows that man, as first presented to our view, was a low, ignorant, brutal savage. Says Lenormant, Ancient History, vol. 1, p. 25: "To find the most ancient vestiges of the existence and industry of man, we must go back to that period which geologists call quaternary—the period im-

mediately preceding the commencement of the present geological epoch." "The arms and utensils of this premature age are, for the most part, pointed axes of flint, formed by breaking off large splinters. We can easily see that these flints, whose white coating proves their great antiquity, were intended to cut, to cleave and to pierce. Some of these stones are scrapers, which were used, no doubt, to clean the inside of the skins which the savages of the first stone age used as a defence against the cold." "We may even form a pretty correct idea of their mode of life. The cultivation of the soil and domestication of animals were unknown. They wandered in the forest and inhabited natural caverns in the mountains." (p. 27). "Every branch of the human race, without exception, has passed through the three stages of the age of stone, and its traces have everywhere been proved."

There is no necessary synchronism between these three stages in different parts of the world. The stone age is not a period that can be chronologically determined, but a state of human progress which in different countries varied enormously in date. Entire populations have been discovered who at the close of the last century, and even in our own days, had not passed out of the stone age." (p. 28). Daniel Wilson, Prof. of History in the University College, Toronto, says of the *Primeval Briton*: "Intellectually he appears to have been in nearly the lowest stage to which an intelligent being can sink morally; he was the slave of superstitions, the grovelling character of which can be partially inferred from the indications of his sepulchral rites. Physically, he differed little in stature from the modern inheritors of the same soil, but the form of skull indicated diverse ethnical relations. His cerebral development was poor; his hands, and probably his feet also, were small; while the weapons with which he provided himself for the chase, and the few implements that ministered to his limited necessities, disclose only the first rudiments of that inventive ingenuity which distinguishes the reason of man from the instincts of the brutes." Of the stone period, during which these primeval Britons lived, he says: "We are furnished with satisfactory evidence of a thinly-peopled country, occupied by the same tribes, with nearly unchanging habits, for many ages." Were these wild savages that for ages inhabited Great Britain the descendants of Adam and Eve, between Cain and Tubal Cain, that had wandered off from Asia to the British Isles? The mouldiest theological foggy will hardly take such a position. "However our pride may revolt at the fact, we are forced to acknowledge that man, as he stepped at first upon this part of the earth (France), bore, in his instincts, his passions, and his wants, no small resemblance to the brutes. Fire was still unknown to him; his teeth show that he drew his nourishment from roots and other growths of the soil; and, when he began to use flesh for food, he must have devoured it raw. A skin, stripped from the beasts he had slain, formed



the clothing of the primeval European. His limbs were exposed to the inclemencies of the weather; and when he would seek rest or protection from the cold, or from wild animals, his necessary resort was to the forest, or to dark cavities in the earth." Here is no Adam, the most perfect man; no Abel, keeping sheep; no Cain, building a city; no Tubal Cain, shaping brass and iron. (Smithson's Report, 1867, p. 320). Prof. Whitney's Modern Science, on the contrary, claims to be proving, by the most careful and exhaustive study of man and his works, that our race began its existence on earth at the bottom of the scale, instead of at the top, and has been gradually working upward; that human powers have had a history of development; that all the elements of culture—as the arts of life, art, science, language, religion, philosophy—have been wrought out by slow and painful efforts, in the conflict between the soul and mind of man on the one hand, and external nature on the other,—a conflict in which man has, in favored races and under exceptional conditions of endowment and circumstance, been triumphantly the victor, and is still going on to new conquests. For ourselves, we heartily hold this latter view deeming it to be established already on a firm basis, soon to be made impregnable; and we regard the other as a mere dream of a psychologist, who, in studying the growth of humanity, descends into the depths of his own being—a being developed in the midst of the highest culture produced by thousands of years of united efforts on the part of the whole race—instead of appealing to the facts of history. Why our author should feel his conception of the dignity of humanity insulted by the belief that the first men were a prey to necessity, and rose by dint of earnest and persistent endeavor to escape its cruel yoke, we do not precisely see, inasmuch as the great majority of men are still bent beneath that yoke, and the number of those who realize his ideal is hardly more than infinitesimal. It would appear that he must hold the doctrine of a "fall" of the race, mental and moral, in its extreme form. The Bible represents the existing species as the first that appeared on the earth. Geology demonstrates the contrary to be true, "There have been upon the globe, previous to the existing races," says Hitchcock, "not less than five distinct periods of organised existence, that is five great groups of animals and plants so completely independent that no species whatever is found in more than one of them, have lived and successively passed away before the creation of the races that now occupy the surface." (Religion and Geology, p. 22). "All the great classes of animals—beasts of the field, fowls of the air, creeping things, and things which dwell in the waters," says Huxley, "flourished upon the globe long ages before the chalk was deposited. Very few, however, if any, of these ancient forms of animal life were identical with those which now live. Certainly not one of the higher animals was of the same species as any of those now in existence. The beasts of the field, in the days before the chalk, were not our beasts of the field, nor the fowls of the air such as those which the eye of man has seen, unless his antiquity dates back farther than we at present surmise." (Lay Sermons, p. 196). The Bible represents that God gave originally to "every animal of the earth," and "fowl of the air," and "everything that creepeth upon the earth," herbs for meat. This is probably to make the account tally with the subsequent statement that death was introduced into the world by man's

disobedience, which could not be the case if animals had devoured one another. But how about those birds and beasts whose teeth and stomachs and bodily conformation were not adapted to eating herbs? Geology teaches that ravenous creatures, in all ages of life on the globe, have preyed upon their fellow creatures. They lived upon flesh before man, just as they do now. If there were any doubt of it, from a consideration of their nature, their stomachs and their excrement found in the ancient rocks settle the matter. And then, as now, the leaves and stalks of vegetables and grasses swarmed with living creatures which were destroyed by the herbivorous animals. As John Pye Smith observes, "Some persons have dreamed of sustaining animal life by exclusive vegetable food, ignorant that in every leaf, or root, or fruit which they feed upon, and in every drop of water which they drink, they put to death myriads of living creatures whose bodies are as curious and wonderfully made as our own." The Bible teaches that up to the production of herbs and plants it had not rained, (Gen. 2, 6;) but geology demonstrates the falsity of this. Rain marks are found on slabs of the earliest rocks which were once soft beaches of sand. "Devonian rain-prints" is a familiar expression among geologists, and many of us have seen them in cabinets. The marks even show, by the slant of the little pits made by the drops on the beach when they fall, which way the wind blew when the impressions were made. "Rain prints" are common in the carboniferous formation, and yet this was deposited ages before our present plants appeared. Yet the Bible says, "The Lord God had not caused it to rain upon the earth." The Mosaic myth says our ancient mother was seduced by a serpent which was "more subtle than any other beast of the field." Woman was the first to be seduced, and in punishment she was condemned to give birth to children in pain. As brutes are subject to similar pains, what sin did they commit? If it be said that the pain of child-birth was increased by woman's transgression, we may ask was the natural conformation of her body changed to produce the result? The earliest remains of man and woman, found in the cave beds of Europe, and which belong to a period when the River Somme was running more than a hundred feet higher than its present level, show that thousands of years before the fabled Adam and Eve, men and women were in their bodily structure, essentially the same as now. But the serpent was punished by a curse that it and all its kind should forever go upon their bellies and eat dust. Did serpents before go upon feet, or walk upright upon their tails, or did they slide along on their backs? Now geology shows us that the serpent was the same kind of creature in past ages—long before man existed—that it is now. We find the serpent as early as the eocene tertiary in fossil form. We will not stop to inquire why the serpent was cursed, because (as is commonly held) the devil took possession of it for his wicked purposes. But the Bible says, "Because thou hast done this thou art cursed above all cattle and beasts of the field." And the Bible would have us believe that this is the reason why the serpent stings the heel, that part of man which can be got at the most readily, when it has a chance, and that for the same reason man retaliates by crushing its head, the part that is aimed at in the destruction of animals generally. What sin did the scorpion commit that it should bite man, and be killed in return? But, I may add, serpents are

not universally hated. "Among the Zulus," says Colenso, "the snake is held in great respect, and is not willingly killed, as their ancestors are supposed to re-appear in the form of a snake. Among the Greeks it was an emblem of healing wisdom; and further, serpents do not eat dust to-day, and they probably did not six thousand years ago. The belief, however, was natural to a rude, ignorant people." The Bible represents that the earth was cursed for man's sake, "Thorns and thistles shall it bring forth to thee." But geology reveals no sign of any curse after the appearance of man. Thorns and briars were as plentiful in ancient times as now.

Mr. Burgess, in reply, said:—I must content myself, in replying to the preceding speech, by pointing out its irrelevancy, almost total irrelevancy, to the proposition. Let us always understand first what we are going to try to do. Mr. Underwood has to affirm that, "The Bible is erroneous in many of its teachings regarding science, history and morals, and is of human origin." Now, of the word "morals," we shall have nothing to say. In regard to science, I contend that one of the first things necessary to establish anything against the Bible, on that point, is to first show that it teaches anything whatever in regard to science or history, or even professes to do so. I might leave the whole reply just there, but my silence would be misconstrued. Before we can object to the book we must show what it teaches. What do we mean by "teaches?" The first thing to enquire is in regard to its fundamental principles. Is it a book of chemistry? Would you think it right to enquire whether it taught that correctly? Does it profess to teach astronomy? Does it profess to teach the science of medicine? And so if it professed to teach morals you would have a right to enquire whether it taught good morals. Will you be kind enough to observe that pretty much of all this hue and cry in the world about science and the Bible has absolutely no foundation whatever. I might content myself with denying the whole thing and let it pass. To attempt to force upon the Bible any doctrines of science, whether true or false, would be as bad as if I tried to force upon Mr. Underwood's doctrine of materialism anything bearing on the subject, which he did not uphold. The Bible makes no pretensions to scientific authority. The book of Genesis was not written with the object of telling men that this globe was once in a state of igneous fusion, but it was written thousands of years after man's appearance on this earth to tell him of his origin, duty and destination. The author wrote, using the current language and opinions of the day. When he spoke of the first and second day he used the current statement of the day, and refers to a period; but even if that be false, it does not affect the moral nature of the Bible. So with the sun and moon standing still at the command of Joshua. This story was only used as an indication of that feeling of faith which was assumed to say, "Never mind, gentlemen, the day is long, and even the sun, and moon and stars will wait for us." Why, even in the United States to-day they say, "see, the sun sets," or "the sun rises;" and we would not say that they told a lie, or did not know that the sun was the centre around which this earth revolved. In that expression there is conveyed an idea which no critic would dispute. Now, you see how much the argument is worth. Thus we say, the sun rises and the sun sets, when we wish to express the disappearance



of light or its dawn. Mr. Underwood must first show that the Bible sets itself forward in matters affecting science, authoritatively, and then I will deal with his speech. In reviewing the order of creation, Mr. Underwood first took exception to the six days, and says that it would be impossible for that to mean periods of indefinite length, and if so, that when God rested on the seventh day he must have rested for millions of years. I would rather favor that idea myself. Mr. Underwood tells us that geology teaches us that the world was such, and took so long in formation. I will concede that geology teaches that, but that it asserts it as true I deny. I deny the assumptions of geology to prove the length of those periods. It is not necessary to give those statements from Lyle and others, but tell us who was there to estimate the length of those periods. A man states how long the rock at Niagara will take to wear away, and gives no definite proof, and these gentlemen say, "Oh, you must believe that;" but the Bible must be thrown away because it gives no proof. The first thing for the gentleman to show is that the rock has been wearing away regularly all through that seven or eight miles; secondly, that the rock has been wearing away at uniform rates, and that is without proof. How long ago did the bulk of the table rock fall away at once, and scientific men tell us that there is a chasm opening above the rock to-day, and that soon it must give away. Let the gentleman come to his proof. The same is assumed with regard to the delta of the Mississippi River, and the delta of the Nile. But they must, before we can accept their table showing a rate of formation, prove that it has always increased at the same uniform rate—that the soil was not deposited faster formerly than at the present time. Next he comes to the word "firmament." The word "firmament," as he uses it, and pushes it into a place in the Bible as a scientific word, I deny. I do not deny what tradition said or the false or fallacious statements made, but I do object to my opponent hinging a whole argument upon it. He next comes to the question of light, and says that light is the absence of darkness. I should have said darkness is the absence of light. That is a scientific definition, is it not? Let us see the fallacy of that statement. Suppose this room was full of light, and suddenly the windows and all the outlets and inlets were hermetically sealed, would there be any light in the room? No. Where is it gone then? The room is all dark, and yet the darkness does not exist, but is only the absence of light! So with equal propriety we might say that a square was the absence of roundness, and that there was no entity in it—that heat was the absence of cold. So with the closed room; the light would be all gone, and darkness would be there. But where was the light gone; where did it go, and where did the darkness come into the room? But why all this dispute and controversy; the Bible does not pretend to give a scientific account of the creation of the world. Mr. Underwood further says, "Where there is no eye, there is no light." Do you believe it? Where there is no ear there is no sound. That may be so, but with the eye and light it is a different thing. Light would exist whether there was any eye or not. Whoever wrote the book of Genesis, wrote when there were two, or at least one, eye in the world, or else he could not have seen to write the book. It states that light existed before the sun. We will now apply a scientific test to that. The latest discovery is that the sun is an opaque body, and that

light is the nebulous formation around the sun. Does Moses say that this sun is the great light? If Mr. Underwood sticks to the exact technicalities of the Bible I shall, and refer you to where it says, two great lights, one to rule the day and the other to rule the night. It is that which God is said to have created when it speaks of the great light, and the sun is a body independent of this light. The moon does not shine, it only reflects the light of the sun, and that is in accordance with the words of Genesis. The sun was understood to be a great light-bearer. I must refer to the room argument again, which proves that light and darkness are intermingled, and that was the chaotic condition spoken of in Genesis. Then he says that the Bible teaches that God on the fourth day made the stars also. It is highly probable that if the Bible had been an astronomical book it would have devoted considerable space to the subject. But about the idea of the twinkling stars being set in the firmament, he could find plenty people to-day who yet believe the earth to be a great flat plane, and that the sun moves around it. I will read you a statement in reference to the creation from Dana. \* \* \* An objection to the gentleman's argument relative to the periods of time, is to be found in the fact that the very geologists who are claiming so much in reference to those distant ages and periods, not only disagree among themselves as to the duration, but seldom hold long to the same period. I will read a statement in maintenance of that. \* \* \* I dare assert that in all the great theories of science there have been repeated changes, and that their theories cannot receive much reliance, as they are everlastingly changing, and that which you have learned to-day you will have to abandon to-morrow as false. The first traces we can get of man on this earth is of his being in the enjoyment of an average civilization. My assertion is as good as his, though he says that man starts in a low condition. The earliest positive traces of man that we find, places him in an average state of civilization, and here is a statement in proof \* \* \*

[This and Mr. Burgess' other speeches are short, on account of our not being able to secure the extracts read, as before stated.—ED.]

MR. UNDERWOOD—In the first place my opening address was irrelevant, so says my opponent, but I pass that by, and ask the audience if the Bible is erroneous in regard to its scientific teachings. This book professes to give us a cosmogony of the world, and I say that that cosmogony is false, and there is the greatest possible relevancy in my essaying to do so. He says that the Bible is not a book of science. Indeed! We are just waking up to that fact. One of our clergymen in this town has been trying to reconcile Genesis and science, and showing that they harmonized; but Mr. Burgess says that it is not a book of science. "Moses," he says, "wrote in such a way that the people could understand him;" and coming to the word 'Rakia,' tries to put another meaning to it. Thus he says that it was only metaphorical language used in reference to the sun, why, he says, we use the expression the sun rises, and the sun sets. Why do we use them? Because we have those expressions handed down to us from the childhood of humanity; and therefore the learned gentleman says to-day our language bears traces of our ancestors' ignorance. He wants my proof. I gave proof of everything that needs proof. He says that heat is the absence of the cold, but that

is not a proper expression. Heat is a mode of motion, and cold is an absence of that motion. Heat is something positive, and cold is the negative. It is not correct to say that heat is the absence of cold; that is an improper expression, but as I use it, it would be correct. He says that my statement, where there is no eye, there can be no light, is wrong. I stand by my statement, and proclaim it to be the truth. Without an eye and without an optic nerve there can be no light. I asked how could the sun appear when there was no one made? The story about the writer of Genesis being able to see, is no answer to my question. Then, "if the writer had been writing an account of astronomy he would have said more about the stars;" well, I suppose, if he had, he would have given more space to the subject, but he had no conception of their magnitude and the comparative insignificance of this little world. But that does not help the Hebrew writer, getting his account from God through inspiration. Mr. Burgess, after repudiating several of my arguments, without assigning any reasons for doing so, says that man primarily was not in a low condition, and that the first men were in a high state of civilization. He speaks about four thousand years ago. Is that a fair way to review all my statements, when I stated that the primeval condition of man was even thousands of years before that time. There was a time when man lived in caves. We find him contemporary with the woolly rhinoceros and the cave bear. We find buried in the earth, implements of so rude a workmanship that it is difficult to determine whether or not they are of human make. Mr. Burgess tells about 'Tubal Cain, but we have nothing to do with him yet for thousands of years. I now resume my review of the teachings of the Bible. In Genesis 7 chap. 19, 24 verses, we read:—"And the waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heavens were covered. Fifteen cubit and upwards did the waters prevail, and the mountains were covered. And all flesh died that moved upon the earth, both of fowl and of cattle and of beasts, and of creeping things that creepeth upon the earth, and every man. All in whose nostrils was the breath of life, of all that was in the dry land died. And every living substance was destroyed which was upon the face of the ground, both man and cattle and creeping things and the fowl of heaven; and they were destroyed from the earth, and Noah only remained alive, and they that were with him in the ark." The Bible contains a false account of a deluge that covered the whole globe, except a few of each species preserved in an ark. Geologists deny that any such deluge occurred. Ethnologists say that the various races of men, with the same general peculiarities of form, color, hair &c. existed thousands of years before the alleged date of the flood. Egyptologists say there are monuments in the valley of the Nile, undoubtedly erected as early at least as 3500 B.C. Lepsius carries his chronology of the Egyptians back to 3800 B.C. at which time there was already an extensive and powerful empire. Bayard Taylor, writing from Egypt, says, "Unwearied digging has enabled Marietta to reach the record of the ancient empire, and to show, what we never before suspected, that the glory of Egyptian arts belongs to the age of Cheops, and only its decadence to the age of Rameses II. (Siostris)—not only the art, but the culture, the religion, the political organization of Egypt are carried back to the third dynasty, 4,450



The Napanee debate was a success, and we have in readiness for insertion, as soon as the report of the Aylmer debate is concluded, a full report of the discussion there.

We have to return thanks to the Rev. Mr. Marples and Mr. B. F. Underwood, to Mr. Allen Pringle, also to the various members of the two Committees, our sincere thanks for the courtesy shown to the representative of this paper, and for the substantial assistance given.

### A Sermon

Preached in the Baptist chapel, Aylmer, on July 18th, 1875, by Rev. George Holmes.

"We know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him."—John 3 ; 2.

I have selected this text as the basis of my remarks this morning, because it brings before us generally the subject of miracles and the truth that they are the credentials of the inspired teachers.

Miracles lie at the very foundation of the Christian faith, and hence they have been assailed by the fiercest attacks of unbelief during the centuries.

To-day the historic evidence of the facts as given by the New Testament writers I think will be conceded, as I believe it is not called in question by the scholars of the age. The sufficiency of this evidence to establish the reality of the facts is however denied: the famous argument of Hume, that miracles are antecedently incredible, because contrary to present and universal experience; being the position taken by the Freethinkers of to-day. Our theme this morning will therefore be the Credibility of Miracles, and in dealing with this theme, I shall confine myself to an examination of the objection of Hume.

It is objected as a reason why we should not believe in miracles that that they are antecedently incredible, because contrary to present and universal experience. That is the objection: but underlying this, are three assumptions, that will need to be established before the objection can have any force as an argument against New Testament miracles.

I. It is assumed that our confidence in human testimony is founded on experience. This however is not true: it is not founded on experience, but upon a law of our nature. It is a law of our nature, to put confidence in the testimony of reliable men, a law that we do not control, so that we cannot help confiding in good men. I read a history, and I believe the facts, not because I have an experience by which I can know them true, but because I have confidence in the testimony. I cannot for instance by experience know that such a man as Julius Caesar ever existed; or that any of the great battles of antiquity were ever fought. Yet I believe the facts, because I have confidence in the testimony.

A large proportion of what we believe, we believe on the testimony of others, who bear testimony as to what came within their own individual experience. In this way we have the testimony of men who were witnesses

of the facts, and their testimony constitutes the reality of miracles a part of human experience.

But it may be objected the experience upon which the testimony in regard to miracles rests is limited. True, but so is the experience, upon which the testimony in relation to facts generally believed, sometimes rests. Take an illustration: It is generally believed that at one time gigantic birds existed upon this earth, of which at present we can have no conception, this belief does not rest upon human experience, but is the result of confidence in the testimony of reliable scientific men; here the experience is limited, a few footprints in what is now the solid rock, seen by a few scientific men, and yet the belief general.

Take another illustration; considerable notice has been taken of late in the public press, of what is known as the "Keely Motor." The inventor claims to have discovered a new mechanical power surpassing anything that has gone before, and this power he claims to produce from a little water and air. Several eminent and reliable men claim to have witnessed surprising experiments, and have given their testimony to the world. What is the result? Many have expressed faith in the invention, and whilst some have denounced the whole thing as a swindle, the evidence has been sufficient, to create a hope if not a belief in the invention. Here is something of which we have no previous experience, and something which conflicts with received opinions, yet many believe in it. Why? because by a law of our nature, we put confidence in the testimony of good men.

Take yet another illustration, Death by spontaneous combustion. This is something contrary to human experience in general, and resting upon a limited experience at the best, yet it is generally believed in, because it rests upon reliable testimony.

We might multiply these illustrations to almost any extent to show that a large part of our belief rests upon a limited experience; hence, a large proportion of that which we call experience has simply become such by the belief of testimony.

I think from this I have shown that it is an assumption and not a truth that our confidence in human testimony is founded on experience.

II. It is assumed that there is a strong antecedent improbability in respect to the truth of miracles.

There are many arguments used to establish this: but I think a careful examination will show that no such improbability exists.

It is argued that miracles are impossible, but is this true? That two and two can ever make five, I grant would be impossible, but that there is anything in the Christian miracles that in this manner stands out as impossible to deny,—if there were, then no amount of testimony would be sufficient to establish it. But its being something of which we have no present experience, does not make it impossible. If I were told that a horse was seen to fly, and that without wings, I should say it was impossible, but if I were told on the authority of reliable men, that a winged horse had been discovered, I

should believe it, because it is possible that such might exist.

But it is said miracles are contrary to the known laws of the universe. What an objection! Because we have removed a little of the veil from the secrets of the universe; are we to suppose that we understand the whole machinery, and in our littleness say that this or that is contrary to law. What is law? What power operates through those laws? It is just here that unbelief makes its greatest mistake; it always leaves out God. It forgets that behind all law, controlling, regulating and ordering all as he will, is the great I AM. Granting the existence of an intelligent, personal God, without whom all law would be inoperative, and this objection falls to the ground. But it is said there is no valid reason why miracles should be wrought and hence there is an antecedent improbability.

So far from this being the case, there is the strongest of all reasons why miracles should be performed. According to the teaching of the Bible the power to work miracles constituted the credentials of the inspired teachers, and the evidence of the divinity of our Lord. In no other way could their claims be so well substantiated, no ordinary power, or common place action would suffice. As divine ambassadors, their works must show that they possessed more than human power, and hence the necessity for miracles, deeds that could not be accounted for by known laws, and that it would be impossible to deceive the people by.

But it is said, miracles have never been repeated in our day, and hence there is a strong antecedent improbability against their ever having occurred.

This objection might have force provided there was a strong probability that they would ever be repeated; for be it remembered, the improbability is only equal to the probability that if true, we should have a similar experience. But is there any such probability? First, if there had been a continuation of miracles throughout the Christian dispensation, they would cease to be miracles, and would have no power to affect the mind. The well attested record of the miracles wrought by the founders of the Christian and Jewish religions, is a stronger argument and will influence the mind more than the present power would. Then in the present position of Christianity we see that there is no need for any such power. Necessary in the early days, it is not needed to day, for Christianity has within itself (and this is one evidence of its truth) self progressing and self propagating power.

But, again it is objected, miracles are antecedently improbable, because when they are said to occur in connection with false religions, all reject them as fables. A very large amount is said in reference to the false miracles of other religious systems, but in reality there is no resemblance between them and the miracles of the Bible. Many of these pretended miracles are the grossest absurdities: many of them are the invention of a later date, others are of such a kind that there was room for deception, or the facts could be accounted for by natural causes. But leaving all this, there is this radical difference, in the case of Bible miracles, they



lay at the very foundation of Christianity, a belief in them being absolutely essential to the growth and power of the gospel. Whilst in the case of the false, nothing is affected by their truth or falsehood. In the one case moreover, no one being interested, there was no motive to question the fact. But in the case of Christianity, it must be remembered, that it was cradled in the midst of antagonisms, and from its very birth had to encounter the fiercest of opposition. Can it be supposed then, that if the facts upon which its very existence depended were not true, that its enemies would not have pointed this out, and thus strangled it in its birth. Remember that Christianity commenced its conquest on the very spot, and amongst the very people, among whom the miracles were wrought. Remember also that it was an age of great intellectual vigour, of great legal acumen—the golden age of the world's history—and then I ask how could Christianity have become established, and yet the facts be false?

We have not time to enter upon an examination of all the pretended miracles of antiquity, I shall therefore confine myself to those connected with Mahometanism.

Here several things manifest themselves at once. First, Mahometanism did not spread on account of the belief in the miracles said to have been wrought by its founder, not thus were her conquests made. Mahomet at first confined himself to making converts amongst his own kin, and yet notwithstanding the advantages he possessed on account of his wealth and honorable family, at the end of three years he had only made fourteen proselytes, and at the end of seven years he could not count his adherents by the hundred. By a series of fortunate events 11 years after he commenced his mission he found himself surrounded with a small army of brave and devoted men, and from that time his conquests were made by the sword, a signal victory over superior numbers, achieved in the first battle by his little army of three hundred and fourteen men, bringing such renown to his arms that numbers flocked to his standard; and from this time forward Mahometanism made its way by the power of the sword and the might of armies.

Then the character of the miracles attributed to him, differ widely from those performed by Christianity. For example he is said to have caused the moon to descend and rest upon the top of the Caaba; "She then performed seven circuits about it after the manner of pilgrims, and having made a profound reverence to Mahomet, stood before him with lambent, wavering motion, like a flaming sword, giving him the salutation of peace, and hailing him as a prophet. Not content with this miracle, Mahomet compelled the obedient luminary to enter by the right sleeve of his mantle, and go out by his left; then to divide into two parts, one of which went towards the East, and the other towards the West, and meeting in the centre of the firmament, reunited themselves into a round and glorious orb." Such is the record of the Arabian legend. It is not miracles like these that we find in the Christian scriptures.

And yet again, there is the clearest evidence that these miracles are false. They are not

found in the earliest moslem writers; and Mahomet himself expressly disclaimed the power of working miracles. No less than thirteen passages in the Koran could be brought forward in proof of this, take two as an example of the rest. "Nothing hindered us from sending thee with miracles, except that the former nations have charged them with imposture," again "They say unless a sign be sent down unto him from his Lord, we will not believe; Answer; signs are in the power of God alone, and I am no more than a public preacher. Is it not sufficient for them, that we have sent down unto them the book of the Koran to be read to them." We regard it therefore as an assumption wholly destitute of proof that there is any antecedent improbability that miracles should be performed. There are the strongest reasons why we should expect a revelation from God and the self same line of argument would demonstrate the antecedent probability of miracles, for we should naturally expect that if God gave a revelation to man, the men whom he used as his inspired agents would possess divine credentials, and that these credentials would be the power of working miracles.

III. It is assumed that our faith in miracles rests entirely upon human testimony. This is far from being the case, miracles form a part of Christianity and an essential part at that. So that our faith in miracles rests upon not only human testimony, but that grand array of evidence by which the Christian religion is proved true. These three assumptions then not being true, the objection is worthless.

Not to believe in the Christian miracles, is to possess large credulity for after all the unbeliever is the most credulous of men, for he believes in a miracle far more inconceivable, and altogether contrary to the experience of men.

That a simple Jewish peasant and a few humble disciples, living in the blaze of the golden age, should be able to establish the splendid edifice of Christianity, that their teaching should be able to affect the inner conscious life of millions and adapt itself to the needs of men of every age and every clime, that it should transform the moral character, and give comforts and joys not dreamed of by philosophy, that it should withstand the fiercest opposition and lead its followers to die rather than to renounce their allegiance, and above all that it should be a source of comfort, in the hour of death, smoothing the pillow of the dying saint, and enabling him to sink quietly into rest, and yet the **ESSENTIAL FACTS UPON WHICH IT RESTS BE FALSE!** is more than inconceivable, and to believe it, is to believe in a miracle greater than any recorded in the Bible. Let those that can, believe this, but as for me, my reason and my intelligence reject the thought. No! I accept the testimony of reliable men, strengthened as that testimony is by the array of facts seen everywhere, and resting upon the universal experience of our race, and I believe in the reality of these miracles of which we have the record in the word.—[AYLMER PAPER.

A REPLY to the article by Veritas, entitled "The Reviewer Reviewed," will appear in our next issue.

## What Became of Methuselah?

To the Editor of BOTH SIDES.

SIR,—The reason of my not replying to "Veritas" before, is on account of my waiting for the other reply, announced in a previous number. Before replying to "Veritas," I would advise him, the next time he opposes any person, to give them the credit of honesty in their convictions, or at least of being mistaken in their calculations. But I suppose that I cannot complain, as he extends the same charitable spirit (!) towards "Atheist." All that he argues in reference to our calling a man sixty years of age, when he is only 59 years, 11 months, and 20 days old, is true enough; but we would not speak of such a man being in his 61st year. The Bible refers to Noah as being in his 600th year. In speaking in that manner, we usually anticipate the conclusion of the year in which the event recorded transpired, and never anticipate the conclusion of the next year. That is where "Veritas" has made a mistake; he supposes (or at least, to prove his point, he must) that the patriarchs might have lived a little over the number of years given. I protest against any such assumption, and ask "Veritas," even if that should be conceded, where would it lead him in reference to other records in the Bible? But supposing I grant him the right of that hypothesis, he must, in due return of courtesy, grant me the same, and I demand the right to suppose that in every instance the patriarchs died before the number of years given had expired. But does it not suggest itself to your readers, Mr. Editor, that the procedure of "Veritas" in this respect is in contravention of the advice given by eminent theologians? Josephus says, "Let no one inquire into the deaths of those men, for they extended their lives along, together with their children and grandchildren; but let him have regard for their births only." So by this ruling "Veritas" is excluded, if a believer, from assuming anything of the kind. Smith's Bible Dictionary (p. 698), says: "This statement of ages is clear and definite. It must either be accepted, as a plain statement of fact, or regarded as purely fabulous. If the divine origin of scripture be believed, its authority must be accepted in this, as in other cases; and the list of the ages of the patriarchs be held to be (what it certainly claims to be) a statement of real facts."

My authority for the 599 years, 1 month and 17 days, is in 11th verse of 6th chapter of Genesis, and I have as much right to accept that as the truth, as "Veritas" has to go to verse 6, where it says, and "Noah was 600 years old when the flood of waters was upon the earth." Yes, that may be true, but I should never imply that he meant that Noah was 600 years old when the flood began; if so, why does the writer make the distinction in speaking of the commencement of the flood, by saying, "In the six hundredth year of Noah's life, in the second month, the seventeenth day."

I might critically examine "Veritas'" position further, but it is useless. The pro or con of this question is but of little purport, though I think I have brought evidence to show that there is a contradiction in this record. Even if I have not, I will bring to my aid other authority. I however, am free to confess that neither point can be very satisfactorily proved without a deal of supposition, as the vi and vii chapters so frequently contradict each other. It speaks of God ordering Noah to take into the ark two of every living creature (chap vi) and in chap vii, God supplements the order by telling Noah to take in seven of every clean beast, and fowl of the air, and two of the remainder. Smith's Bible Dictionary admits this and remarks "May we not suppose that we have traces of a separate document interwoven by a later writer with the former history?" Why not be honest Veritas, and confess it is impossible to make the story agree. Yours truly,

BIBLE READER, NOT BELIEVER.



(Continued from page three)

B. C., and Menes, the first historic king, dawns upon our knowledge, not as a primitive barbarian, but as the result of a long stage of unrecorded development." (N. Y. Tribune). Yet the world was drowned by a flood, and the Egyptians, busy with their industries, knew nothing about, or, although recording everything of importance, made no mention of it on the monuments erected. Either, then, we must place the flood much farther back on the chronological scale, or must admit not only that it was not universal in territorial extent (which is altogether probable), but that it was not universal in the destruction of mankind, which would seem to contradict both the letter and the spirit of the sacred record. On this subject, the Rev. Dr. Pye Smith has the following sensible remarks: "All land animals having their geographical regions, to which their constitutional natures are congenial,—many of them being unable to live in any other situation,—we cannot represent to ourselves the idea of their being brought into one small spot from the polar regions, the torrid zone, and all the other climates of Asia, Africa, Europe, America, and Australia, and the thousand of islands, their preservation and provision, and the final disposal of them, without bringing up the idea of miracles more stupendous than any that are recorded in scripture. The great decisive miracle of Christianity, the resurrection of the Lord Jesus, sinks down before it." Hugh Miller shows us that no such deluge has taken place since the tertiary period. "In various parts of the world, such as Auvergne in Central France, and along the flanks of Aetna, there are cones of long-extinct or long-slumbering volcanoes, which, though at least triple the antiquity of the Noachian deluge, and though composed of the ordinary incoherent materials, exhibit no marks of denudation."

All floods since the Silurian period must, in the nature of things, have been partial; and of these there must have been multitudes, many of them since man has existed. In consequence, nearly all nations having a written or traditional history, give us some account of a flood or floods. The inhabitants of Otaheite relate that their island was destroyed by the sea, and but one man and woman were saved. The Greeks had a tradition, thus set in poetry by Ovid:—

"Impetuous rain descends;  
Nor from his paternal heaven alone  
Is Jove content to pour his vengeance down;"

Among well-informed geologists, at least, the opinion is almost universal, that there are no facts in their science which can be clearly referred to the Noachian deluge; that is, no traces in nature of that event.

Well may we say with Huxley, "In this 19th century as at the dawn of modern physical science the cosmogony of the semi barbarous Hebrew is the incubus of the philosopher and the opprobrium of the orthodox. Who shall number the patient and earnest seekers after truth, from the days of Galileo until now, whose lives have been embittered and their good name blasted by the mistaken zeal of Bibliolaters? Who shall count the host of weak men whose sense of truth has been destroyed by the effort to harmonize impossibilities, whose life has been wasted in the attempt to force the generous new wine of science into the old bottles of Judaism, compelled by the outcry of the same strong party. \* \* \* Orthodoxy is the bourbon of the world of thought. It learns not, neither can it forget; and tho' at present bewildered and afraid to move, it is as willing as ever to insist that the first chapter of Genesis contains the beginning and the end of sound science; and to visit, with such petty thunder bolts as its half paralyzed hands can hurl, those who refuse to degrade nature to the level of primitive Judaism."—Lay Sermons, page 277-8.

Now I will examine as to the size of the ark, and its capacity for holding all that it is said to have contained. The ark was 300 cubits long, 50 cubits broad and 30 cubits high; and that allowing the cubit to be 18 inches, would make the ark 450 long, 75 broad and 45 high; or supposing 22 inches to the cubit, the ark would be 550 feet long, 91 broad and 55 feet high. Total cubic contents of the ark would be 103,071 5 27 cubic yards. The ark had three stories. I will allow space for the thick floor, and give the spare room at 102,000 cubic yards, which is a high estimate, as Scott in his commentary only makes it 69,120 yards. According to Buffon, the number of the various species of animals, etc., are:—Birds 8,000, which multiplied by 14 (7 pairs) the number taken into the ark, would give us a total of 112,000; mammals from the mouse to the elephant, 1,832 by 2 (1 pair) gives 3,664; clean beasts, 177 by 14, gives 2,478; reptiles (non-aquatic) 457 by 2, gives 914; articulata, from the gnat that dances in the sun-beam to the Brazilian butterfly, which measures 14 inches from tip to tip of wings, 750,000 by 2, gives 1,500,000; air breathing animals 4,600 by 2, gives 9,200. These added together realize a total of 1,628,256 living creatures to be taken into the ark. These beasts could not be piled one upon another like cordwood, nor crowded together promiscuously. Stalls of great thickness would be required, and room needed for exercise; also for the attendants to supply the animals with food. Next the food for all these animals would occupy considerable room. The Bible represents God as saying, "Take thou unto thee of all food that is eaten, and thou shalt gather it to thee, and it shall be for food for thee and for them." We are further told that "according to all that God commanded Noah, so did he." The duration of the deluge was such that an immense quantity of food would be required. According to the Bible (Gen 7, 11; 8, 13) the flood lasted one year and ten days. The flood began on the seventeenth day, of the second month of the six hundredth year of Noah's life, and terminated on the twenty-seventh day of the second month of the six hundred and first year. This would make the flood occupying one year and ten days; but we are told in the Bible that Noah and his family and the animals went into the ark seven days before the flood began, and they must have had something to eat during that time, consequently we have to provide food for these 1,628,256 animals for one year and seventeen days. There are two species of elephant, the African and the Indian. An elephant will eat 400 lbs of hay in 24 hours, consequently it would eat nearly 75 tons during the time of the closing of the ark, and the four would require 300 tons; 14 rhinoceroses (7 species) 75 tons each, 1,050; 2,478 clean beasts, such as oxen, elk, giraffes, camels, deers, antelopes, sheep, goats, horses, zebras, asses, hippotamii, rodents, marsupials, etc, would require two tons each, total 4,956 tons, giving a total for the whole of the animals of 6,300 tons of hay. Allowing 18 cubic yards in a ton, which is very small indeed, it would occupy 113,400 cubic yards, or according to Scott's estimate of the capacity of the ark, 44,100 cubic yards more than the size of the ark. Or again, according to Egyptian measurement 10,071 yards more than the size of the ark. A vast quantity of grain for thousands of birds, rodents and other animals, and large granaries for storage would be required. Flesh would be needed for flesh eating animals, of whom there must have been at least 3,000. Such as lions, tigers, wild cats, wolves, bears, hyenas,

leopards, jackals, dogs, foxes, weasles, eagles, condors, vultures, buzzards, hawks and serpents. All eat their weight in a month. A lion eats 15 lbs of flesh per day. The four (there are two species) would eat 22,000 lbs a year. If the 3,000 flesh eating animals averaged 2 lbs of flesh per day, it would require that 2,114 millions lbs be stored up. Since dried, smoked or salted meat would not answer, it must have been taken in the ark alive, and killed as required. The live stock requisite would be equal to 300,000 sheep weighing 75 lbs each, forming a great addition to the cargo of the ark which is already sinking. A great quantity of hay would also have to be provided for them. Fish must be secured for otters, mincks, pelicans, gulls, kingfishers, cormorants. Large tanks would be required, and they would take up considerable space. The water would have to be often changed. Many animals live on insects. What an innumerable number would have had to be provided, 19 species of goatsuckers, 14 (7 pairs) or 266 birds would have to be provided with insects; 137 species of flycatchers multiplied by 14 gives 1,918; 37 species of bee-eaters, multiplied by 14 gives 518. Besides these, insects for swallows, swifts, martins, thrushes, &c., would be required. Ants for the ant eaters. The great ant eater of South America measures sometimes eight feet in length. They live wholly on ants. Many bushels of ants would be needed for them alone. A hundred men could not catch enough in six months, and even when caught, how difficult to preserve. Consider how many insects eat only bark; others, resinous secretions, leaves, sap, flowers, pollen and honey. Wood, bark, honey, might have been provided, but green leaves, sap, flowers and pollen—how about them? Thirty insects live on the nettle. Two hundred on the oak. The oak must be in a growing condition to supply them with food. Large green-houses must have been provided to suit the plants of both temperate and tropical climates. Fruit must have been provided for 442 monkeys, for plantain eaters, fruit pigeons, and other birds. Dried fruit would not do. Large green-houses would again be necessary to raise all sorts of fruit, for the fruit eating birds and animals. Then we must not forget that there were only eight persons to attend to all these animals. Nearly all would require food and water once a day, many twice. In a menagerie, one man takes care of four cages—feeds, cleans and waters the animals. In the ark each person, including women, must have attended each day to 14,000 birds, 458 mammals, 309 clean beasts, 114 non-aquatic reptiles, 1,150 air breathing animals, 18,750 articulata. They must have been kept pretty well employed. But another question is, how were the animals obtained and how did they exist. Animals are limited to countries, outside of which they are never found in a natural state. Here again, there are other innumerable questions in connection with this subject, which might be put. How did they get light or air, bearing in mind, there was only one small window provided. How did they subsist on coming out, considering every living creature, excepting themselves were dead? How did the fish and plants survive and we read of no recreation? Whence came the water? Where has it gone? Bearing all the facts I have related, in mind, no intelligent person can arrive at any other conclusion than that there was no such flood.



MR. BURGESS—That was a very interesting story about that ark. I have not heard such a good one in a long time, and as the gentleman has asked me as to how all these things could be, I will ask him a question. He states that all the animals on this earth came into existence, according to law, from a globe which was once in a state of white heat! How could all these great changes come about? How did the stars get into their position, and the sun get its heat, and the laws their immutability? How did all these things come to pass? That is an argument, is it not? Still it was a good story, and I give him credit for it. I am sorry that I have no children, or I would learn it to tell them. If Mr. Underwood meant that for a serious argument, I would note that scarcely a single thing which he mentioned in the list of animals existed in that day. Take Mr. Darwin's doctrine of the origin of species, and begin to-day and trace retrogressionally to the time of Noah, and you will find that but a few of those species of animals existed. Now about all that story, referring to the hay and the different species of animals. What is the fact of the case? That the doctrine of the evolution of species is, however, totally ignored. Is that the way to argue a question? In order to bring the story of the ark into ridicule, occurring a few thousand years ago, the existing animals then are the same as now. He says in answer to my calling upon him to prove that which was in his first speech, that he had done so to all that needed proof. Well, may the very fates have mercy upon his doctrine, then. It is not a trifling question, when we are called upon to throw aside the faith of centuries, to accept the statements and the conclusions of men who are changing their theories from year to year. When he says that he has proved anything, he only says that he has said that which scientific men have said before him. But before that proves anything, he must prove that that which they believe to be true is true. Now, as I have plenty of time, I will dwell upon this. This is the whole basis, and foundation, and superstructure of modern science. How do you know that those rocks changed thus, so many millions of years ago? Was any man there to see them change? By the argument of the hour hand on the watch, moving so slow that we could not see it move, and yet it was moving, he sought to convey the idea that the changes in the appearance of the rocks were so slow that we could not see it. But I wish to know who was there to take observations of those rocks when they began to change. They say that those rocks began to form millions of years ago from an igneous condition; secondly, that their process of formation has been so slow that we have not been able to observe it. He must give a starting point before I can believe in those countless ages. I will here read a fragment from a report on the result of the Deep Sea Explorations. \* \* They assume that these causes have been uniform, as instanced by the wearing away of the Niagara rock. So with the delta of the Mississippi River. First, we have to assume that it occupied long millions of years in formation, and then that the river ran at the same rate all through that period, and in the same channel; and lastly, that it deposited the same delta at the same rate which it has been at present. Let me recapitulate,—they have first to prove that

the river has been running for millions of years, and then at the same rate, and through the same channel, and that the delta was deposited at the same uniform rate as at present. They have first to prove this, and then challenge the Almighty. I will further prove in reading from vol II. of Dana's "Origin of Laws," that Mr. Darwin himself had fallen into a singular and unfortunate error on this very subject. \* \* Also from Darwin, showing that Geologists had been deceived, and erred in the conclusions arrived at. . . . I ask you if all these changes have taken place in their ideas and theories, and are taking place, when shall we know to accept the right. Yet this gentleman not only comes before you and asks you to push away the faith which you cherish, and which comforts and sustains you, but to accept the ideas of a few whose opinions are ever changing. I will not place my scientific faith on that of men whose ideas are changing from day to day. In answer to my argument about heat and cold, and light and darkness, he says that heat is not an entity, but a mode of motion. That is the scientific language of the day is it? They may tell you that heat is a mode of motion; it is just like the doctor telling you that your pains are from neuralgia, to cover up his ignorance. It is equivalent to saying that they have arrived so near the Supreme Being that they have to draw back and give it an assumed name. The Bible tells you of the earth as a fact only from the time of man's appearance upon it. That period we call the human period. All before that time is the geological period. I have shown that the primitive races of men were civilized, and I challenge Mr. Underwood to bring forward any evidence to the contrary that will stand investigation. He says that the Primitive Britons lived thousands of years before Egypt was heard of. Where is the proof? He did not bring any. Where are the relics? He next comes to the story about the pains which woman suffers attendant upon child-birth, and says that they cannot in the bones of the women found, find any different conformation, which should lead them to suppose that they, before that time, gave birth to children without pain. He makes a concession there, fatal to his doctrine of evolution, in saying that the people who dwelt in the caves had the same conformation of the body as ourselves. Then about the serpent; he says that it did not walk. True, but may there not have been a retrogression as well as a progression? There is nothing remarkable that fish should come out of the water, and get their legs, as Mr. Darwin argues! Oh, no! But this is because it is in the Bible. In reference to the deluge, I would say that all theologians of any importance believe it to have been a local flood. And the language used is put in such a form as to agree with the ordinary expressions of the day. For instance, we say, when we see clouds arise and cover the whole of the sky within the reach of our eyes, we say, "See the whole heavens are covered," whereas we only refer to our local heavens. So with the Bible; when the writer speaks of all the world, he referred to that portion of the world known to him. Then, again, about the cubit, and the ark being inade-

quate for the accommodation of animals, you must remember those days might have been a mile long, what is the meaning of this passage: cubits upwards did the waters prevail, and the mountains were covered." That must demonstrate the truth of my statement, for the writer must have known that the hills were more than fifteen cubits high, according to the measurement given here this afternoon. What does Mr. Underwood seek to prove by the relics of the stone age; and can he prove the antiquity of the world by it? Here is an account of a stone age in Europe. . . . My argument is, that if those people were so ancient they must have left traces of their antiquity, but there are absolutely none. Secondly, where traces have been found, they have been brought back to a later date, such as the other ages of which my friend has spoken.

MR. UNDERWOOD—When I was listening to my friend, the Professor, I thought of the fate of Hugh Miller, one of the most gifted geniuses whom science has given to the world, and who died endeavoring to reconcile the truth of science to the Bible, which he had been brought to believe. I am certain that the majority of the orthodox portion of this audience cannot accept as a satisfactory explanation, some of the statements which this gentleman has made; but I will leave that to the world to decide. That story about the cubit being a mile high, is too high a story after all. He also tries to explain away the impossibility of getting those animals into the ark by saying that it was a local flood, and only those in that locality were needed to be taken into the ark. But that makes it even more impossible than ever. How could the waters remain heaped up above the tops of the highest mountains in one part of the world, without finding its own level, and inundating the remainder? Since it is impossible for a local flood of that description to have occurred, and the falsity of the other has been demonstrated, why will you attempt to defend it? Again, if any one believes the statement that Mr. Burgess made in reference to the Darwin theory, and the number of different species of animals in existence at the time of the flood, they show their ignorance of the Darwinian theory. Mr. Darwin claims millions of years before you can find any perceptible change. Yet this gentleman gives us the statement that Darwin requires that only a few species of animals should be existing at that time. The fact is that the story of the flood is utterly false; our civilization denies it, history denies it, science denies it, and I pronounce it as a false statement, and a fable. I might read quotations in defence of my position, from Hugh Miller, J. P. Smith, and other scientific men, but they would occupy too much time. But I will place Lyell in the balance with Burgess, and let those two authorities decide it. He has triumphed; that the antiquity of the earth is not further I will mention one incident to show in retort. He can go to Brazil and Sippi. First I caves there, and see the proof that it occupied where they have a dry period; secondly, and then a wet period of the same rate all through the same channel; and the delta at the



B. C., and a cave in that country it has been re-upon that every wet season the water, dropping through the roof of the cave, forms a ring, and over that ring, in the dry season, another crust forms, and by counting these rings, it has been demonstrated that the world is twenty thousand years old at least. But why stop to prove that the earth is more than six, or even sixty thousand years old, when geologists believe, and all theologians concede it? Why try to force it to correspond with the sacred record? He asks who was there to see the rocks formed? Of course no one pretends to note how long they were forming, but we have data. We can judge by the chalk beds of England. Huxley says that nothing less than millions of years could have been sufficient to create a work like that. Lyell says we do not pretend to say how long the time was, but we can only say that the period must have been immense. Mr. Burgess says, 'that Darwin confesses to having fallen into error.' But Darwin comes out honestly and confesses his being wrong, and makes us proud that he belongs to humanity. But how different from the theologians. It would be well if they confessed themselves wrong sometimes. No, their *modus operandi* is first to oppose all new theories, and then as the evidence in substantiation of the theory becomes super-abundant, they strive to reconcile their dogmas with scientific truths. I stated that the Bible says that the snake should run about on its belly, because it tempted our ancient mother; and that geology proves that it had always done so millions of years before that time. His reply is, that the snake is a kind of slippery animal, but then the serpent is in the story and he has to prove by scientific facts; whether or not the serpent was changed, because it brought sin into the world. He may say that according to Darwin it might, but I say that it could not. Darwin says that it would take countless ages, but the Bible says that it took but a very short time. Man was ashamed and he put the blame on woman, and she was afflicted with childbirth pains for this offense, and man was doomed to work just as if he did not have to work before. He said that eighty theories had been swept away in France. But what does that prove? Suppose eighty were eight hundred theological theories, which had been swept away, would that prove that there was no God, or that Jesus Christ did not rise from the dead, or anything of that kind. Then he refers to my calling heat a mode of motion, and says that we have got so near to the Almighty that we have drawn back, and call it a mode of motion. Has ever heat been regarded as a connecting link between mind and matter? Heat has never been regarded as an independent entity, it must depend upon exterior forces for existence. Heat in the bones of self-existent. He says that no record of the same beyond the Egyptian period. Well the Egyptian period where to turn for evidence, there wandered and afloat. Does the gentleman mean to ever to insist that the Amiens and Abbeville did tame the beginning of the Egyptian period of four half paralyzed hands. Let me read a little to degrade nature, equity of man reaches beyond Judaism. — Lay S. — beyond all tradition.

The Somme, a river of the north of France, runs through a district of white chalk, partly covered with the Tertiary deposits. Above these Tertiary strata are immense beds of rolled pebbles, sand, gravel and loam, belonging to the Diluvial period. In the vicinity of the towns of Amiens and Abbeville these beds were laid bare to a considerable extent, by the formation of gravel pits, by fortifications and more recently by the construction of a canal and railroad. In these deposits at depths of 20 and 30 feet, close to the underlying chalk, have been found diluvial and extinct animal's bones and flint axes of the rudest form. Commissions of scientific men, the most distinguished of Europe, have assembled repeatedly to investigate the matter and the result of their examination was expressed in the following important statement:—

"1. The flint hatchets are undoubtedly the work of human hands. They lie in virgin or undisturbed deposits of the diluvial age, which have not undergone any alteration or reconstruction by natural phenomena since their original deposition, and therefore in deposits the formation of which presuppose a structure of the surface of the earth essentially different from that which now exists. They occur associated with the remains of fossil animals now entirely extinct, and they prove that the antiquity of man upon the earth reaches far beyond all historic times and indeed far beyond all traditions."

These flint axes of which thousands have been found in the valley of the Somme, represent the lowest stage of human industry. They are made from flint nodules which are very abundant in the white chalk of France, and by simply knocking together these nodules which when thus treated split up with a sharp shell like fracture. Flint hard as it is, is easily split, especially when operated on in a fresh state with its pit moisture still on it, or when it has been soaked some time in water. When the nodules had been split up roughly, the fragments were worked at with little taps until they obtained a useful form. That this was the process really adopted, and that it effected the purpose desired has been proven by experiment. At the places where the flint axes have been found in the valley of the Somme, no other traces of human handiwork were met with. None of the articles of bone, horn and shell, found in deposits of a later date and in the numerous ossiferous caves. We are here carried back to an earlier and a ruder age than that indicated even by the cave of Aurignac. Those flint axes of the Amiens and Abbeville type are the earliest traces known of human industry, and the rudest beginnings of the arts of civilization. As such they possess the highest significance. For they show us with what rude steps man must have commenced his long and weary march toward civilization, how poor and insignificant were the first beginnings of a culture which has since yielded such grand and noble results. They furnish us with the best guide to, the recognition of the great fundamental law of nature and of man, according to which everything great and admirable that man or the universe can yield or possess, is not a gratuitous gift from above but only attained by slow and laborious development from the simplest beginning, by the gradual evolution of the powers and faculties slumbering in nature and in man. 'Let us not' says Boucher de Perthes 'disdain these first essays of our forefathers; if they had not made them, if they had not persevered in their efforts, we should have neither our towns nor our palaces, nor any of those masterpieces which we admire in them. The first man who struck one pebble against another to give it a more regular

form, gave the first blow of the chisel which produced the Minerva and all the marbles of the Parthenon.' Not only are these axes found in the valley of the Somme, but since their appearance has become so well known, they have been discovered in various parts of Europe, Asia and America, and always in the Quaternary or Diluvial deposits, in company with the bones of extinct animals and with the same absence of all products of a more advanced state of civilization. It must not be supposed that we find many single bones of the animals mixed with the products of human industry. Sometimes the bones of entire limbs or other parts of the body are met with in their normal position in the gravel beds which contain the axes, thus excluding the possibility of subsequent intermixture or sweeping together by the water. Large portions of the skeleton of a rhinoceros were found near Madrid in the Diluvial sand, and soon afterwards nearly a perfect skeleton of an elephant. In a bed of rolled pebbles, lying beneath the Diluvial sand, several flint axes were found. 'During the past thirty years proofs have been accumulating over a wide European area, to show that the ruder stone prevailed among the savage tribes of the Quaternary period, the contemporaries of the Mammoth and woolly rhinoceros in ages thousands of years beyond the most ancient historic period.'

'The vast lapse of time through which the history of London has represented the history of human civilization, is to my mind one of the most suggestive facts disclosed by Archaeology. There the Antiquary excavating but a few yards deep may descend from the debris representing over modern life to relics of the art and science of the Middle Ages, to signs of Norman Saxon Roman-British times, to traces of the highest Stone Age. And on his way from Temple Bar to the Great Northern Station he passes near the spot (opposite Black Mary's near Gray's Inn lane) where a drift implement of black flint was found with the skeleton of an elephant by Mr. Conyers. About a century and half ago, the relics lay side by side of the London Mammoth and the London Savage. In the gravel beds of Europe, the laterite of India, and other more superficial localities where relics of the Palaeolithic Age are found, what principally testifies to man's conditions is the extreme rudeness of his stone implements and the absence even of stone edge grinding.' Tylor 59.

(To be continued next week.)

### An Epitaph.

For BOTH SIDES.

The following lines by my friend, Dr. Crawford, of St Charles, Ill., written for his father's epitaph, are in my opinion, a decided improvement upon Tickell's line on the death of Addison.\*

A man he was whate're his faults might be,  
Who worshipped justice, adored humanity;  
The world his country, all mankind his kin,  
His love included all who dwelt therein.  
How to live right with steadfast aim he tried,  
And reck'd but but little in what mood he died.

B. F. U

\* He taught us how to live, and Oh how high,  
The price of knowledge, taught us how to die.

## JUST PUBLISHED.

CREATION VS. EVOLUTION, a lecture delivered by the Rev. Geo. Holmes, Aylmer, in reply to B. F. Underwood, of Boston.

POPULAR OBJECTIONS of Christians to Infidelity, a reply to B. F. Underwood, by the Rev. Wm. McDonagh Aylmer.

THE PROPHECIES of the Bible proved True by the light of History, by the Rev. W. McDonagh, Aylmer. Copies of any of above sent by mail on receipt of five cents by the publisher of BOTH SIDES.

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# BOTH SIDES.

VOL. I. NO. 6.

"Truth is mighty, and will prevail."

MONDAY, AUGUST 9, 1875.

## THE AYLMER DEBATE

BETWEEN PROF. O. A. BURGESS, PRESIDENT N.W. CHRISTIAN UNIVERSITY, INDIANAPOLIS, AND E. F. UNDERWOOD, OF BOSTON.

### THIRD DAY.—(CONTINUED.)

MR. UNDERWOOD'S speech continued.]

The districts in which implements of the rudest sort are found are limited in extent compared with these in which are found indications of civilization. Asia Minor, Egypt, Palestine, India and China, furnish evidence by actual specimens, historic mentions and survivals that at remote periods they were the Stone Age. Of the rudest flint implements of the earliest Stone Age Lubbock in his antiquity of man says 'that more than 3,000 have been exhumed in the north of France and the south of England, none of them are ground or polished, and they are nowhere associated with worked metal or pottery, or with objects made of bone or horn.' There is the closest resemblance between these flint implements found in England and in France. This is explained by the fact that at the time of the deposition of the Diluvian, England and France were not yet separated by the channel, and communication between the two countries was therefore easy. The question was once asked 'why are no human remains found with these rude flint axes?' but it has not been repeated of late. In 1813 Boucher de Perthes took from a gravel pit in Abbeville, in which axes had been found, and at a great depth and close to the subjacent chalk, a human lower jaw which has become celebrated as the jaw of Moulin Quignon. Its genuineness once questioned is no longer doubted. In 1863 an international scientific commission decided that the jaw was genuine, that it had not only lain where it was discovered, but was without a doubt cotemporaneous with the Diluvial flint axes. In 1869 a number of human bones presenting the same character (showing in their conformation some tendency toward an animal character) were found not far from the same locality at a depth of ten feet (3 metres) among them was a skull of a low type. A fossil man was found enclosed in an old volcanic tuff of a long extinct volcano of Central France [Auvergne] when the man lived the volcano must have been active. That its activity was at a far distant period is proved by the fact that the remains of the Cave Bear, Hyena and Hippopotamus, are met with in similar blocks of tuff in the same locality. The evidence that man lived cotemporaneously with extinct animals of the Diluvian is demonstrated by the unmistakable signs of man's operation on their bones while they were in a fresh state. The most common form of human interference met with, is splitting the bones apparently for the marrow they contained. Some of the bones of the animals exhibit a peculiar appearance as if the flesh had been scraped from them with rude implements. Wounds made by man are

found on the asseous structure of the Irish deer and Mastodon. The skull of a cave bear has been found pierced in the frontal part by a flint arrow. The vertebrae of a rein deer has been found with a flint arrow still adhering to it. The low condition of this period is shown by attempts at artistic work such as drawings, rough sculpture and the like. Rude figures or outlines are found representing animals then living, engraved with chips of flint upon the bones and horns of the great Irish deer, the Rein deer, etc. With some of these were found fragments of schist with engraved outlines of the Elk, Mammoth and the long-haired Elephant. The drawings are very rough and display but the infancy of art. Yet the animals and objects they were intended to represent may be clearly recognized. Man was therefore uncontestedly cotemporaneous with the animals of which he employed the bones and horns, and which he figured so readily, yet plainly, and his condition may be inferred.

MR. BURGESS.—Mr. Underwood calls my reply to his statements subterfuge and a burlesque, but it still is a fact that he says that this world was once in a state of white heat or liquid heat, and that now it is covered with men and women, and cities and towns, and buildings. I did not call his statement about the ark and flood, and his statements about the primitive condition of the world, a burlesque. I am willing to leave that point with the audience. It is an easy matter to make assumptions in reference to the antiquity of man but not so easy to prove them. I say that in the teachings of geology there are three assumptions and they cannot be verified or proven to be true. I have before stated that if the statements in the Bible which I hold to be true, are taken away I have no further use for it. The book which I have a belief in, has been partially existing for nearly four thousand years, and still stands in spite of the objections of as able Infidels as Mr. Underwood. But the genuine ideas of the Bible faith have stood the test of four thousand years, and has withstood the objections of all Infidels, and Scientists, and Geology, which is the last opponent, will be overcome like the rest. Yet, he asks me, to accept the scientific faith which only has for its foundation the opinions of men, who themselves confess that they are liable to change their own theories from year to year. That is his position and he may meet it if he can. There is a fundamental principle in the Bible, which has never been changed. The Bible is my book, and still remains unchanged whilst those of Lyell, Darwin, *et hoc hominis genus* are ever changing. I am willing to reason, and will leave it to the audience, if the evidence I have offered in favor of my position is not superabundant. If you can tell me how you can get a man or a woman, animals and plants, on this earth from a state of white heat, I can get all the animals the Bible refers to, into the little ark. He says that Darwin needs so many ages before any increase in the number of species is perceptible. In proving

the negative in the first proposition, he contended that I must place my hands upon the eye witnesses or the very men who saw the Lord Jesus Christ rise. But now, he says, that we must believe a theory which talks about things that existed millions of years before man existed. The consistency of that I leave for the intelligence of the audience to decide. He further says, that there can be no mistake about that, but on the other hand, you cannot believe unless you put your hand upon the person who saw it. I will hold him to his argument. His theory to-day may be true and to-morrow false. (The Speaker read several long statements from Lyell and others, showing that the antiquity of the globe was not positively demonstrated.—Ed.) Mr. Underwood mistook me about the antiquity of the globe, it was not that I was talking about, but the antiquity of man. By some means this world passed from a white heat state, into a state when glaciers slid over its surface. If heat is a mode of motion, it follows that something must move it. We next come to the flints and I will tell you where they came from. Flint hatchets, and axes, and hammers, came from the natural and necessary law of evolution! Because gentlemen, my argument that design indicates a designer was rejected. But science when it wishes to prove the antiquity of man, says that these flints, which hardly bear traces of having been worked indicate a designer, but, great God, this immense universe, and this earth, and the heavens, which bear more visible signs of design indicate no designer. When I see these flints I am told that because they bear traces of design they must have been made by man, as he only has the intelligence to do so; but when I look at this mighty universe and its beauties, I am told these are the workings of a law. If that is so, then I maintain that these flints can be the result of the workings of a law also. [The Speaker read an extract relative to the finding of bones in a cave in the south of France; which set forth as an explanation of finding the bones of certain animals mixed with those of men, that the waters washed those of the animals there, and that the men lived a long time after those animals lived, whose bones were found mixed with theirs.—Ed.] Those remains showed that the antiquity of man could not be carried so far back as the time which these gentlemen would have us believe. The cooking utensils were quite modern in their make. The hieroglyphics which prove such a great antiquity of man, are still found to be in use among some of the Hill Tribes. He says that I complain that he did not give proof of his statements when he did. What I said was, that there are three assumptions made by geologists, of which I needed further proof before I could accept them. It was in reference to the delta of the Mississippi. First I demanded that they should prove that it occupied long millions of years in formation; secondly, that the river ran at the same rate all through that period, and through the same channel; and thirdly, that it deposited the same delta at the



same rate, which it is at present. Until they can prove this, I deny their assumptions. Again, the same with the Niagara River, when the regular wearing away of the rock has been proved then I will admit the truth of it. For in an hour it can tumble over more rock than it could wear away in a hundred years. Mr. Underwood referred to the formation of the thin plates or rings in a cave in South America. Here again it is assumed that the wet seasons have been regular and that they have never changed or failed. It is a very bold assumption to assume that a little drop of water oozing through a rock should go on in the same way for twenty thousand years. But the things that he says he proves he only assumes.

MR. UNDERWOOD—All I have to say in reply to the last argument of my friend I will give while the matter is fresh in your minds. He asks, how do we know that the cave has been there for twenty thousand years, and that the wet and dry seasons have been regular. I will tell him how. Scientific observers have seen them formed during the last ten years, and they have formed two in a year, and twenty in ten years, and so on. They cannot be wrong, as the rings previously formed are the same as those lately formed. By counting these rings they can tell the age of the cave, as well as you can tell the age of a tree by counting its rings. You would think, by this gentleman's statements, that he had swept the whole science of geology out of existence, and that nobody had any data. I appeal to the audience to suspend judgment for a time, until they have learned something of the matter. I had intended to-day to have touched upon the historical and moral portion of the Bible, but he has stuck so much to this one text, that I have not had time to get away. He wants to know how I can ask all those questions about the ark, when I cannot account for all the different species of animals coming into existence. There is no comparison between the two. I undertook to show that the ark was insufficient in size to accommodate all the animals; that the water on the earth was not sufficient to cover the tops of the highest hills. It was inconsistent for him to turn around and ask how and when all these animals first made their appearance. I cannot explain it any more than he can. All that we can do is to explain the process by which these things came into existence. It seemed as if he wished to divert attention from the subject under discussion. He said that the Bible had been in existence for four thousand years. One moment he said that the language used was to suit the ignorance of the time, and the next moment says that it has displayed wonderful truth. It is not right to speak of the books of Lyell as being the rocks, but they are only his help mates. He asked for my proof of statements made and I gave it. He then styles them assumptions, but I would state that I gave more proof for them than he did for the truth of the dreams and stories recorded in the Bible. What has he but a simple theory, an inspired statement! He seems to say that I ought to accept these stories, because they have been in existence for four thousand years, but there are other stories over four thousand years old and we are not called upon to accept them. He wants me to go back to the time before man was created, and says that I required eye witnesses, that Jesus Christ arose from the dead. But that has to do with the Christian religion, and I demand what right has he to force upon me this question, for it has nothing to do with the present discussion or I

would discuss it. The statement about there not being so many species at the time of the ark, I denied, and therefore it falls to the ground as false. He has to tell how to get those animals into the ark, or else abandon his position. These stories about the flood which are found in every land, arose from the fact that men saw the effects of denudation upon the face of the earth, and in their ignorance ascribed it to a universal flood. Science has however shown the fallacy of that. As he believes in the flood, let him tell me how such an immense body of water could be heaped up in one locality, without denuding the rest of the world. That statement in reference to Lyell and the recent appearance of man, he read I presume from the 'Principles of Geology.' I do not know what edition he has read from. He has read some of the objections as given by Lyell. Lyell simply meant to say that they had not found man in the tertiary, but they had found him in the cordilleraneous. When this gentleman brings forward statements again, let him give the authority so that I may have an opportunity to investigate. What I have said in regard to heat as a mode of motion, and he thinks that I have made a most unhappy statement, is perfectly true. His speaking about the universe is totally irrelevant, it has nothing whatever to do with the subject. I have no knowledge of the existence of a God with intelligence, and can only conceive an unknown power. Chance is no part of my opinion, or my theory, and all that nonsense about things coming together at their own will and without law, forms no part of Free Thought. Now in reply to his statement about the modern style of the cooking utensils discovered, I will state that I have a long report here on some which were discovered, and are demonstrated to be of the most primitive fashion. And these utensils are found alike in England and in France. Lubbock says that the finding of them alike in England and France prove that at the time of the deposition of the diluvial strata, the two countries were united and that the utensils are of a similar make. As for his argument about the river, we cannot prove I confess that it has been running at the same rate all those years, or in the same channel, or that the delta was deposited at the same rate; but even supposing that the river did run faster it would then take hundreds of years to form. Even finding the bones of the cave bear, of which we have no record either written or traditionally, prove an immense antiquity. Though the stone age is still existent in some parts of the world, yet we have proof that it reaches back far beyond the Egyptian civilization. I have attempted to show in this debate so far, that the Bible says, six thousand years ago the world was made out of nothing, and then proceeded to give the best philological authority to show that the words in the Hebrew give no definition of an immense period of time, and then went on to show that instead of occupying six days in formation that the world had occupied millions of years. I also demonstrated that the earth instead of being six thousand years old was millions of years; that the order of the creation was wrong; that the story of the flood was opposed to history, science and reason. Mr. Burgess says that the sun is supposed to be an opaque body, but that is not so. We have not altogether decided what it is, there is no positive evidence. Did any body suppose a hundred years ago that the sun was a dark body, and simply because we see dark spots on the face of the sun, we suppose that it is not a solid globe of fire.

MR. BURGESS.—As the question of the antiquity of man is still fresh in your mind, I will revert to that first. Here is the account of the finding of the bodies of two native chieftains. [The speaker read for a very long time an account of the discovery of these bodies; for the purpose of proving that the antiquity of man was not very great.—Ed.] I give as good authority for my statements as he does for his. He says that I ignore, that I want to puff away geology. I say to him that when the science of geology assumes a position that combats with that which I believe, I am not called upon to give away, or accept its dicta—to accept the authority of a science which is yet so far in its infancy that it changes its opinions and theories from year to year. He says that the rings forming in the cave have been observed by scientific observers for ten years; but there is a vast difference between ten years and twenty thousand years. He further says that I misrepresent Darwin in his story about the species. What I did say was, that according to the Darwinian theory it was not necessary for all those species to have been in existence at that time. He says in reply, that Darwin says that it would take millions of years, but he does not know that Mr. Darwin thinks that it does. I have in this debate held him to the fact that in the science of geology there are three assumptions, and said that you must bring positive proof before we shall throw our Bible away. He said that a majority of the audience had heard more about geology in this debate than in their life time before, and then asks you to accept this science which is ever changing its theories. I said that the Bible does not change. He said that he could show that it did, and that his Bible is the rocks, which never change. But who translated their Bible; and suppose that they have not translated it right, when shall we have a true interpretation? But ever more rises up this important fact, that whatever may be true in connection with geology, no one has professed that we have as yet a correct definition of what that science is. He says that my allusion to Darwin and the animals is no part of the debate. I introduced the question of the doctrine of the origin of species to show that it was not necessary, by that theory, to say that every animal that lived now did of necessity exist then. We next come to the question of the antiquity of the bones of men found, and the utensils discovered. [Read statement to show how it was possible that these bones could be mixed with the utensils by various means. Also read a statement in reference to the piles of shells on the coast of Denmark.—Ed.] I said that it did not matter how long geology made the periods between one stage and another, there was no conflict between science and the Bible. I have shown that the sun was a light bearer, and that there was a time when it was collected together. I next showed that the Bible was not a book of science; that any inaccuracies in reference to the creation, or the order of the creation, was of no import, as it was not a scientific book; that nations thousands of miles apart have traditions of a flood. Then, coming to the ark story, my reply was, how could plants and vegetables, and animals come out of this earth, when it was once in a state of white heat? What was his answer? He said that he did not know. I further stated that the flood was believed by most theologians to have been a local flood. I endeavored to show that a geological theory of to-day might be true, and to-morrow be thrown away as false. Is the geology of Genesis in con-



flict with the simple narrative of fact? In reference to geology there are a vast number of writings and theories. Subject them to the same test as he would apply to the Bible, and you hardly prove anything true in connection with them.

#### FOURTH DAY.

MR. UNDERWOOD—It is one of the great principles forcibly formulated by the modern theory of evolution, that nature has passed from the heterogeneous to homogeneous—from the simple to the complex. This is an established thesis in our nature. We may start from the simple, and by-and-bye, step by step, we can arrive at the complex; the same is true of the government of society. See the governments of Great Britain, Canada and the United States. So it is with religions. They do not spring into existence with all the theories and principles which they now uphold, they have progressed stage by stage. The religion of the Bible is but an outgrowth of pre-existing systems, and Christianity the religion of the New Testament, originated from Judaism and Judaism from a pre-existing religion. I intend, by showing that the principal ideas inculcated in the Bible, were in existence before that book was written, to prove that the Bible is of human origin. The main portion of the ceremonies and doctrines of the Jews were known before their Bible was written. Before, however, proceeding with this discussion, I would state that I, do not do this because I have any spite against the Bible, but because some people claim it to be of divine origin and an infallible book. "The Egyptians," says Diodorus Siculus, "believe their laws to have been communicated to Menev by Hermes." According to the Jews, theirs came through Moses from Jehovah. The Egyptians had sacred books believed to be of supernatural origin. The Jews had sacred books of which the same was believed. The Egyptians had a priesthood of great wealth and power. "There was no ceremony," says Wilkinson, "in which they did not participate, and even military regulations were subject to the influence of the sacerdotal caste." 'The high priesthood,' says Prichard, 'was hereditary in a particular house.' With the Jews the priestly office was hereditary in one family or tribe, and the priesthood, as in Egypt, had wealth and authority. The Egyptians had religious temples of great magnificence. Ruins of these edifices, built when the Jews were unknown, are still standing on the sites of the Egyptian cities. Solomon erected a great temple to the Lord 1,000 years before Christ. The temples in Egypt and Judea faced the east; both had inner and outer courts—the *sanctum*, and the *sanctum sanctorum*. The Egyptian temples had secret apartments without windows, where the Divinity dwelt, precisely corresponding with the Jewish Holy of Holies, which admitted no light, for the Lord said he would dwell in thick darkness, 1 Ks. viii, 12. The Egyptians had prophets by profession, as did the Jews. 'The art of predicting future events in the Greek temples, wrote Herodotus, 460 B. C., came from the Egyptians.' Medicine belonged to the priests, says Prichard, in Palestine as in Egypt. The Egyptians had an ark, boat or great shrine, says Mrs. Child (Prog. Relig. Ideas, vol. 1, p. 141): 'In the inmost sanctuary of their temple was a sacred ship enclosed in a shrine and screened by a veil. When the oracle was to be consulted, a procession of priests carried about this ship in its portable sanctuary placed on poles, which rested on their shoulders.' So the ark in

the Jewish Sanctuary was so made that poles could be run through rings and carried about by Priestly Levites. As the settled portions of Egypt were confined to the bottom lands of its great valley, subject to overflow every year, and intersected with numerous canals, boats were an honorable and convenient means of conveyance, and as the Gods were suffered to travel, there is propriety in the pictures representing them as sitting in, or carried about in processions, in boats or arks. The Jews adopted the boat shrines, evidently because custom had established it; altho' for their country a chariot, as among the hills and valleys of Greece, would have been the most fitting. The Egyptian religion, says Prichard, is the product of the country; and this very ark indicates where it originated. Rev. John Kenrick says: 'It was on the model of the Egyptian shrine that the ark of the covenant of the Hebrews appears to have been constructed.' (Ancient Egypt.) In the Jewish religion they use figures of the cherubim which were placed at either end of the ark, and overshadowing it, these, says Kenrick, have a parallel in Egyptian representations. Henstenberg says, 'As regards the significance of the cherubim, their real agreement, in this particular, with the Egyptian Sphinxes, cannot be doubted.' Kitto, in his *Cyclopedia*, introduces engravings of Egyptian Sphinxes to explain what the cherubims were. Mrs. Child, in her *Progress of Religious Ideas*, speaking of the Egyptian ark, says, 'There are likewise branches, candle-sticks, tables with loaves of bread, and cherubim with extended wing.' The ark of the covenant of the Hebrews, it will be remembered, contained the pot of manna and the rod of Aaron. The Egyptians and Jews offered animals as a sacrifice, and both slew the animal in the same way, by cutting the throat. The Egyptians preferred red oxen without spot. In the 19th chapter of Numbers Moses directs the selection of a red heifer. The practice of circumcision is demonstrated by Egyptian monuments to have been fully established there, thousands of years before the alleged date of Abraham. This pretended sign that was to mark God's people had existed ages before the Jews existed. Herodotus says, 'The Phoenicians and Syrians say they learned it from the Egyptians.' The Jews had the custom of the scape goat. The Egyptians had the same system of removing the sins of the people to some dumb animal. Wilkinson says it was common in Egypt. A sacred fire was kept burning in the temples of Thebes as well as in Judea. The Egyptian priests took off their shoes in the temple, as Joshua took off his shoes in a holy place. The Jews anointed their kings and priests. But this was a custom in Egypt before there were any kings or priests in Israel. According to Herodotus, Bubast was visited by 700,000 pilgrims annually. There were also other holy cities in the valley of the Nile. The Jews had their holy city, and attributed great religious merit to their pilgrimages to Jerusalem. Moses, the law-giver, was probably a Monotheist, but the Jewish people seem to have believed in many gods, and it required centuries for Moses and his successors to educate them into Monotheism. Thus it was in Egypt. The priests were Monotheists, the people were Polytheists. Mariette, the great Egyptologist, says:

'On the summit of the Egyptian Pantheon hovers a sole immortal God, increate, invisible, and hidden in the inaccessible depths of his own essence. He is the creator of heaven and earth; He made all that exists, and nothing was made without him. This is the God, the knowledge of

whom was reserved for the initiated in the sanctuaries. \* \* \* All proceeds from him and all returns to him. But he has agents who are his own personified attributes, who become deities in visible forms, limited in their activity, yet partaking of his own powers and qualities.

Lenormant and Chevalier, in their *Oriental History* (vol. 1, p. 318), say, in Egypt, as in all Pagan countries, there were in reality two religions; the one held by the people in general, consisting only of the outer forms of the esoteric doctrines, and presenting an assemblage of the grossest superstitions; the other known only to those who had sounded the depths of religious science, containing some of the more elevated doctrines, and forming a sort of learned theology, having for its basis the great idea of the unity of God. Herodotus tells us that the Egyptians of Thebes recognised the only God who had no beginning, and would have no end. This statement of the father of history is confirmed by the reading of the sacred texts of ancient Egypt. Where it is said of that God 'that he is the sole generator in heaven and on earth, and that he has not been begotten. \* \* \* He who has existed from the beginning \* \* \* who has made all things and was not himself made.' The Egyptians had great reverence for the name of their God, and would not speak his name. Even Herodotus, after having visited Egypt when writing about Osiris would not use his name. So the ancient Jews held the name of Jehovah in great reverence. They do so even to-day. The mere utterance of the name a devout Jew considers blasphemy. But just as the Egyptian represented God in various shapes and situations, so the Pentateuch represents Jehovah as having a human shape coming down on earth, talking with men, selecting individuals, establishing certain families to be priests and kings. Jehovah led the armies of Israel to battle. So the supreme God of Egypt led her host against all enemies. Rameses in a perilous strait thus addressed the Deity, 'I invoke thee, oh my father, I am in the midst of throngs of unknown people, and I am alone before thee, no one is beside me. My bowmen and my horsemen abandoned me when I cried to them, not one of them heard me when I called them to my aid. But I chose Ammon rather than thousands of horsemen, than myriads of young heroes, even were they all assembled together.' 'The God answers, thy words have resounded in Hermonthis, O Rameses. I am near thee, I am thy Father, the Sun. My hand is with thee and I count more to thee than millions of men assembled together. The hearts of thine enemies shall grow weak within their sides and all their members shall be relaxed.' 'These fragments' says Bayard Taylor, 'belong to the earliest literature of the human race, for the last of them, just quoted, was written while Moses was yet a child.' Taylor, who was in Egypt with Mariette, gives many specimens of Egyptian literature, and says, 'It seems to me that the Hebrew literature draws its style and character as directly from the Egyptian as the Latin does from the Greek. If the lofty theism preserved as a mystery in the sanctuaries of the temple, struck a far profounder root in Israel, during its free and glorious ages, and blossomed in the highest and divinest forms of spiritual aspiration, the tone and cadence of its expression suggest none the less the language of the Nile.' And Taylor thinks that even 'the chief element of faith' purified by Moses, came from Egypt. 'If a collection were of similar or equiva-

Continued on page six.)



"Calumnies, misconstructions, falsifications of ideas or words, hasting arguments on points not raised by the opponent, shafts of victory over errors which he has not committed—none of these seem to be considered unworthy weapons by those who believe they are called upon to maintain the interests of absolute truth."—RENAN.

To the Editor of BOTH SIDES.

SIR,—To the prelude to this article, Renan adds, "One is never very tolerant when he believes himself entirely in the right, and his opponent entirely in the wrong." Such is the case with 'Veritas.' I will not attribute to my opponent dishonesty of purpose, as he has done to me. I confess that my allusion to the Rev. Mr. McDonagh, in my last letter, was somewhat, though not altogether irrelevant. Perhaps the reverend gentleman may not deem the 'game' worth the ammunition expended in the 'sport' of a fair contest; but he can stoop to bully a supposed writer of these articles, whilst attending the Methodist Church, and insinuating, by means of a narrative, that all Atheists are persons not desirable to leave near unprotected property,—or thieves. I fancy that 'Veritas,' knowing these facts, must himself be making both 'game' and 'sport' of the parson.

My first position was 'that American slavery was first legalized in the New England States.' In defending this point I admitted that some slaves were introduced into Virginia (1620); and because of my honesty I am condemned and ridiculed. Also said, 'We hear no more of the traffic being legalized until in the year 1645, when a ship of one Thomas Keyser and one James Smith, the latter a member of the Church of Boston, first brought upon the colonies the guilt of participating in the traffic in African slaves.' (Bancroft, His. U. S. vol. 1, chap. v.) Also that on May 18th, 1652, it was enacted that no black man should be permanently held in bondage, but that after ten years' servitude they should be set free. (Bancroft, vol. 1, chap. v.) 'Veritas' entirely overlooks these clear and explicit statements, and asks in referring to the existence of slavery in Virginia, 'How could slaves be held if it were not legal to hold them?' Is he not aware that we seldom legislate in anticipation of social evils, but generally allow the evil to become almost prevalent before we interfere with it. The inference he seeks to draw is entirely destroyed by the following quotation referring to Virginia, taken from Chambers' Encyclopaedia, vol. viii., p. 776: 'The importation of slaves was received with great disfavor by the colonists. Laws were passed by the colony of Virginia restraining the practice, but their wishes were disregarded by the king.' Then it goes on to tell of the enforcement of slavery, in 1772, *law*, and 'with the further development of the country the institution of slavery, regarded at first as a moral and political evil, came to be recognised as a social necessity.' If the colonists were opposed to slavery, how could they have legalized it; and the passive submission of the Puritans, after their first protest, affords a silent and powerful argument in my favor. Next, I am accused of perverting the truth, by suppressing a paragraph. He refers to the protest raised by the Puritans against the introduction of negro slavery, and casts an unmanly, cowardly and false insinuation upon me. John Stuart Mill says, in speaking of such assertions, 'against the unprevailing they may not only be used without general disapproval, but will be likely to obtain for him who uses them the praise of honest zeal and righteous indignation.' \* \* And whatever unfair advantage can be derived by any opinion from this mode

of asserting it, accrues almost exclusively to received opinions.'—Liberty. I deny the statement of 'Veritas,' and appeal to your readers to read my letter in number two, and following almost immediately after the statement referring to the slaves being brought to Boston, they will read, 'It is but fair to say, that at that time the public mind was antagonistic to negro slavery.' I again appeal to your readers, who love justice and BOTH SIDES, if I have departed from the truth—if I have not included in that sentence the essence of the paragraph referred to.

In defence of my second point, 'that the first to free her slaves was Infidel France,' I quoted from T. N. Higginson, that 'the first nation in Europe that abolished slavery in the colonies,' was France. I quoted from Alison, showing that one of the principles of the French Revolution was the emancipation of mankind (including the negro). 'Veritas' objects to T. N. Higginson because 'he is a Free-thinker of the United States, and as such thoroughly unreliable,' and in an after thought, as if to modify his bigotry, adds, 'at least upon the point at issue.' If this system of rejecting the evidence of men on account of their opinions be extended to both sides, 'Veritas' will have no evidence at all, and I will be enabled to draw abundantly from Christian sources. T. N. Higginson is an author of great standing—a contributor to the magazines of Messrs. Appleton and Harper. 'Veritas' says that the freeing of the negro was the result of their uprising. Undoubtedly they being freed by the planters, was, but their being freed by the government of France was in accordance with the 'rights of man,' as laid down in the constitution. What means the expression of Brissot, 'Let the colonies perish, rather than one principle be abandoned?' Another proof. In 1801 Napoleon, in his endeavors to re-enslave the blacks, and compel their submission, called upon them 'to remember that France alone had recognised their freedom.' (See Alison).

In refutation of my third point, 'that Christian France re-enforced slavery,' 'Veritas' says that France did not do so, and that in Guadeloupe (among several other islands) slavery was not abolished until the year 1848. What means the following passage from Alison, vol. ii., chap. 37, where it sets forth that an army went from France to subdue a rebel lieutenant in Hayti, and issued a proclamation (1801) containing these words: 'At St. Domingo and GUADALOUPE slavery no longer exists—all are free—all shall remain free.' He will please bear in mind that slavery must have been re-enforced in Guadeloupe, before it could have been abolished in 1848. So much for point three.

Point four, that France freed her slaves before England did, is proven by the others.

'Veritas' next objects to the inference I draw from Ps. ii., 8: 'Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' He says that it refers to the Messianic Kingdom in the world. Undoubtedly he has been misled by the heading given to the chapter. It has no reference whatever to the Kingdom of Jesus Christ. I believe it refers to the Jewish Messiah, but that it had a realization in Jesus Christ I deny. When did Jesus have the heathen for an inheritance? When did he possess the uttermost parts of the earth? In all the records I have read of Christ, I never found that he invested in real estate, or participated in the traffic in negro slaves. I

rather find him to have been a man who taught and repeated some of the noblest and most beautiful moral aphorisms, antiquity has bequeathed to humanity. Even the Christian religion, with all its mighty political influence, has failed to accomplish the fulfilment of that statement. My inference holds good.

In his review of the position I take with regard to the 31st chapter of Numbers, and the massacre of the Midianites and the saving of the virgins for the soldiers, he says 'to the pure all things are pure,' 'evil be to him that evil thinks,' thus making another insinuation of a base motive on my part. Mill says that the worst offence 'which can be committed by a polemic, is to stigmatize those who hold the contrary opinion as bad and immoral men.' I however am not alone in this respect, for many eminent Christians have condemned this passage and declare it blasphemy to attribute any part of it to the command of God. But who is the most impure? He implies that a sufficient number of the women of Midian were afflicted with a disease (I suppose syphilis) which they communicated to twenty-four thousand soldiers. That statement, I care not the authority, bears the imprint of a falsehood. It is a slander upon an ancient nation, and upon society. My position is too clear to need any re-stating. Josephus says in his Antiquities of the Jews (chap. vii. book iv.), that the Hebrews 'destroyed the men that were its inhabitants, together with the women, only they let the virgins alone, as Moses had commanded,' and in enumerating the spoil says, 'there were also led captive about thirty-two thousand virgins.' What need be more definite or clear. We would hardly characterize a child of five years, a virgin.

He says that I may bring upon myself the damnation I scorn. For fear that your readers may misconstrue that, I will repeat my defiance, "Fancy the God who gave such diabolical orders as those; why even if I did believe in the reality of his existence, sooner than bow the knee to such a fiend incarnate, I would be a rebel, even if I received eternal damnation. For by bowing the knee I should applaud his action, and by rebellion I should act like a true hearted man." If those words are held, they are sincere. I use them whilst under a feeling of detestation for the monstrous orders said to have been given by a God. No,—I feel like the Midian maiden, who said:

"They tell me their God is almighty and wise, That he fills with his presence the earth and the skies, That to him I should look as a father and friend, And that daily my prayers to his throne should ascend.

"But they say to our country, he bade them to come— That he sanctioned our slaughter, commanded our doom; How, then, can I offer Jehovah my prayers? How we ship a deity as cruel as theirs?"

He asks 'what boon did Infidelity ever confer upon humanity?' I will allow Stuart Mill to answer, 'It can do truth no service to blink the fact known to all who have the most ordinary acquaintance with literary history, that a large portion of the noblest and most valuable moral teaching has been the work, not only of men who did not know, but of men who knew and rejected the Christian faith.' And I may safely instance and add—John Stuart Mill himself. Infidelity has, by its perseverance conferred upon Christendom the right of free discussion; the freedom of scientific enquiries and discoveries; freedom of speech and of religious observances in many countries. For instance, of the latter, I would refer to the revolution in Spain a few years since, and the overthrow of Isabella. One of the first acts that Castelar (a Free Thinker) did, was to declare free discussion on matters affecting religion,



and allowed the distribution of the Protestant Bibles, which had previously been condemned. Again, he allowed Protestants to be buried according to the rights of their church, and enforced it by means of a company of soldiers. Who was it advocated the emancipation of the slaves in the United States when Christian Churches upheld it? The Free Thinker. Who was it, when Ralph Waldo Emerson (a Free Thinker) came to Boston to lecture against slavery, lent him the use of a hall, when every Christian Church had been refused? Abner Kneeland, an Atheist, the founder of the Boston 'Investigator.' As a rule, the men in those days who advocated the movement were Free Thinkers. See the rise and progress of the temperance movement in England. Hundreds of Christian Churches were refused to the use of temperance lecturers. Sceptics in hundreds were among the earliest converts to the temperance opinions. When Mr. Bradlaugh became a teetotaler, it was looked upon, by the clergy in his neighborhood, as a positive proof of his infidelity. Who is it to-day we find in Europe on the side of down-trodden, struggling humanity, striving to lift it up to better enjoy this world, whilst Christianity teaches it to be contented with its lot, and pictures a visionary future? Who is it that brings it to a knowledge of the highest and noblest aspirations that man can live for, and is ever on the side of all reforms? The Free Thinker. And who on the side of Conservatism—class-legislation—of 'the powers that be?' The Christian Church.

What has the Christian Church done for humanity? A little, I confess, but which will bear no comparison with the evil committed. In the name of Christ, and through Christianity it has been estimated that several hundred millions of human beings have been destroyed. (A low estimate). All industry was stayed, and for centuries Europe was the battle field of conflicting creeds. First the Pagans were exterminated by fire and sword; their temples were destroyed; the Christian steel was plunged into their breasts; their life tide ebbed forth and was scorched up by the flames of the burning buildings. The smoke ascended in such quantities from these human hecatombs that the brightness of the sun was eclipsed. The six crusades deluged the fair fields of Palestine with Moslem and Christian blood. Schools of science were suppressed. Hypatia, a beautiful lady—a philosopher of Alexandria—was stripped naked in the streets by a Christian mob, dragged into a church, and killed by a blow from a club, her corpse was cut to pieces, the flesh scraped off her bones by shells, and the remnants cast into a fire. In Alexandria and Athens all schools were closed. The Bible was announced as the sole authority on all scientific, moral and social matters. The practice of medicine by Christians was forbidden, and the intercession of the saints, and the altar, and prayer took its place. The Bible superseded science—the altar supplanted medicine, and intolerance ruled where tolerance had been. Protestantism arose, and the Inquisition was established, and in eighteen years 10,220 persons were burnt at the stake, and 97,321 otherwise punished. The Jews were outlawed; the massacre of St. Bartholomew ensued; the Star Chamber was established, and Catholics were burnt in Smithfield Market. Calvin burned Michael Servetus; Baptists and Quakers were persecuted; some of the latter had their eye-balls taken out and molten lead poured into their place; others had it poured down their throats, and some were burned at the stake. Science endeavored to gain a footing, but was repulsed; Copernicus demonstrated that the sun, and not the earth, was the centre of this system of planets, and that far from being the centre of the universe, it was but a unit amongst millions. He was characterised by the church as a liar. Galileo demonstrated the same, and was made to abjure it at the stake. Bruno suffered death by burning, rather than give the lie to his reason. And so I might still continue showing how well these Christians have and are carrying out the command, 'Love ye one another.'

Still, I have shown how little Christianity has done for mankind, when brought to face facts, I suppose I may, without the permission of 'Veritas,' still sign myself

Yours in the cause of humanity,

AN ATHEIST.

*Wm. H. Wood*

## Was George Washington a Christian?

I quote the following from Jefferson's Journal, of February 1800. Jefferson's works, vol. iv. p 512:

"Dr. Rush told me he had it from Asa Green that when the clergy addressed General Washington on his departure from the Government, it was observed in their consultation that he had never on any occasion said a word to the public which showed a belief in the Christian religion, and they thought they should so pen their address as to force him at length to declare publicly whether he was a Christian or not. They did so. However, he observed, the old fox was too cunning for them. He answered every article of their address particularly, except that, which he passed over without notice. Rush observes, he never did say a word on the subject in any of his public papers, except in his valedictory letters to the Governors of the States, when he resigned his commission in the army, wherein he speaks of the 'benign influence of the Christian religion.'

"I know that Governor Morris, who pretended to be in his secrets, and believed himself to be so, has often told me that General Washington believed no more in that system than he himself did."

In the Albany 'Daily Advertiser,' of October 29, 1831, was published a sermon by the Rev. Dr. Wilson, of that city, in which occurred the following paragraph:—

'Washington was a man of valor. He was esteemed by the whole world as a great and good man, but he was not a professor of religion, at least not till after he was President. When Congress sat in Philadelphia, President Washington attended the Episcopal Church. The rector, Dr. Abercrombie, has told me that on the days when the sacrament of the Lord's Supper was to be administered Washington's custom was to rise just before the ceremony commenced, and to walk out of the Church. This became a subject of remark in the congregation, as setting a bad example. At length the doctor undertook to speak of it, with a direct allusion to the President. Washington was heard afterward to remark that this was the first time a clergyman had thus preached to him, and that he would henceforth neither trouble the doctor nor his congregation on such occasions. And ever after that, upon communion days he absented himself from the church.'

A report of this sermon, as reported in the paper above referred to, is published at the Boston 'Investigator' office.

The following reference to the sermon is from the pen of Robert Dale Owen, and is copied from the appendix to the discussion between Bachelor and Owen (p. 367), which took place between thirty and forty years ago.

"As this important paragraph, being only from a newspaper report, could hardly be considered authentic, I myself called, accompanied by a gentleman of this city, on Dr. Wilson this afternoon. After giving my name, and stating the object of my visit, I read to the Doctor his request, the above paragraph. When I had completed he said, 'I endorse every word of that.' He further added 'as I conceive that truth is truth, whether it make for or against us, I will not conceal from you any information on this subject, even such as I have not yet given to the public.' At the close of our conversation on the subject. Dr. Abercrombie's emphatic expression was, for I well remember the words 'SIR WASHINGTON WAS A DEIST.' Now continued? Dr. Wilson 'I have diligently perused every line that Washington ever gave to the public, and I do not find one expression in which he pledges himself as a professor of Christianity. I think any man who will candidly do as I have done, will come to the conclusion that he was a Deist, and nothing more. I do not tuck upon myself to say positively that he was, but that is my opinion.'

"Dr. Abercrombie, the associate of Bishop White, (continued Mr. Owen), in the pastoral charge of Christ's Church, is now alive to corroborate the statement of his brother clergyman."

Respectfully Yours,

B. F. UNDERWOOD.

## The Napanee Debate.

The report of the Napanee Debate will commence to be published in No. 7. Will our Napanee friends endeavor to let us know the number of copies required for that district.

### Why I am a Christian.—(Article No. 2).

BY A MAN OF YEARS.

Written for BOTH SIDES.

2. Because the Christian Scriptures represent the Creator and upholder of all things, as a moral governor, who treats man as a moral agent, requiring him to avoid evil-doing, and in all cases to do right, and who will punish in the one case and reward in the other.

If we are the creatures of God, it is reasonable that we should recognize and worship him which the scriptures require us to do. For the same reason, we belong to Him—are his property—and are not at liberty to "do ourselves harm," to impair our health by intemperate indulgence, or in any way shorten our days. In a word, the temperance and self-denial inculcated in the Bible is reasonable. Nature teaches us that it is morally wrong to injure a fellow creature, in person, property, reputation, or in his feelings; and all these Christianity directly, or by implication, condemns. But, as a law can have no force unless it has sanctions—that is to say, rewards and punishments. I, therefore accept the teaching of scripture that God is the "Judge of quick and dead," and that he will "bring every work into judgment whether it be right or wrong." Yet all experience and observations prove that rewards and punishments are not administered to men, adequately and completely in this life. It is true that virtue may be said to be its own reward, as there is a natural tendency in self-denial to promote health; in amiable, noble tempers and affections to promote tranquility and peace of mind; in uprightness, to secure confidence and the respect of others, with all the advantages of these; in charity and kindness, to inspire gratitude and love; and in industry and economy, which are Christian virtues, to result in material prosperity, and worldly comfort. So also, excesses of all kinds, and wrong-doings, must, as a natural consequence, result in "wounds," "bruises," "redness of the eyes," "wocs" "execrations, losses, litigations, and an early and embittered death. Yet, it must be confessed that these things are not proportionate and uniform in all cases. The good are sometimes the victims of sickness and poverty, of losses and disappointments, and of what is a great deal harder to bear, misapprehension and misrepresentation, nay, perhaps cruel injustice and persecution, through life, and not till after they are dead, as in the case of the Rev. John Harris, is their 'judgment brought forth as the light; and their righteousness as the noon day.' In like manner, he who hath done only evil may seem to be prospered in it; he has health, and wealth, and friends; he adds field to field, and house to house; "he is not plagued like other men;" he has more than heart can wish, 'his eyes stand out with fatness, his children dance,' and even when he comes to die, "their are no bonds in his death, but he goes down quick into Hades."

But the equity claimed for the divine administration in the Bible, is vindicated and explained, if we accept the teaching of that same sacred book, that this life is a probation for another—and that all inequality in rewards and punishments that occur in this life shall be adjusted in the next; or in other words, "The Lord trieth the righteous, but the wicked, and him that loveth violence, his soul hateth," and "when the measure of his iniquity is filled up" "he will rain upon the wicked suares," "and a horrible tempest;" "and this shall be the portion of their cup." A final "appearance before the judgment seat of Christ, when every man shall receive according as his work shall be," will clear up and equalize all with regard to men, and vindicate all that is now obscure in the administration of the Ruler of the universe, who is also the judge of "quick and dead."



lent expressions in Egyptian and Hebrew, it would surely be richer and more striking than is now generally supposed. Beginning with an ancient inscription on the temple of Sias 'I am who is, has been and ever shall be.' We should doubtless find a long series of reverential phrases which are already familiar to our race. Mariette says that the following, from one of the early Egyptian rituals is repeated so frequently on *stelae* and tombs that we are justified in supposing it to be part of a daily prayer: 'Through my love, have I drawn near to God, I have given bread to him that was hungry, water to him who was athirst, garments to him who was naked, and a place of shelter to the abandoned.' Taylor's letter from Egypt. The doctrine of the resurrection of the body was firmly believed among the Egyptians, and had a prominence never given to it by the earlier Jewish writers, says Lenormant and Chevalier, (Oriental Hist., vol. 1, page 302). It was necessary that the body should be preserved from all injury, from all corruption so that the soul might find it uninjured in the day of the resurrection. Hence the infinite precaution for the preservation of the corpses, hence the enormous quantity of mummies now in our museum and found in all parts of Egypt. Again on page 321: 'Belief in the immortality of the soul is never separated from the idea of a future recompense for deeds done in the body, and this is particularly to be observed in ancient Egypt.' Page 322. 'Annihilation was believed by the Egyptians to be the punishment reserved for the wicked.' The righteous purified from venial faults after passing through many trials enters 'Pieroma' or perfect happiness, and becomes the companion of Osiris. We have noticed more of the points wherein the doctrines, beliefs and ceremonies of the Jews resemble those of the Egyptians. The Egyptian religion was not adopted entire by the Jews, but the principal doctrines of Moses are found in Egypt, and the religious ceremonies of the Egyptians and Jews were so similar down to the time of the Roman Empire, that the Roman law prohibiting the worship of Isis in the capital spoke of the Jewish worship as though it were identical with the Egyptian. 'It is strange,' says Hume, 'that the Egyptian religion should have borne so great a resemblance to the Jewish that ancient writers, even of the greatest genius, were not able to discover any difference between them, for it is remarkable that both Tacitus and Sentionius when they mention that decree of the senate under Tiberius by which the Egyptian and Jewish proselytes were banished from Rome, expressly treat these religions as the same; and it appears that the decree itself was founded on that supposition, not that religion. And of this Egyptian religion Wilkinson says, leaving no ground for the notion that it was changed to correspond with Judaism:—'Indeed if at any early period the religion of Egypt bore a different character, or if any great change took place in its doctrines this must have been long before the foundation of the monuments that remain, and with the exception of some addition to the catalogue of minor deities, and an alteration in the name of Ammon, we perceive no change in the religion from the earliest times to the reigns of the Ptolemies and the Caesars.' Manners and Customs of the ancient Egyptians, chap 12. The similarity between these two religions is so great that no sane man can believe they derived their creed and form from different sources or

that one did not take from the other. We must believe either that the Egyptian copies from the Jews, or the Hebrews obtained their ideas and customs from the Egyptians. That the Egyptians borrowed from the Jews is impossible. The ancient Greeks, hundreds of years before the Christian Era, believed that Egypt with its government and religion, reached back farther than any other nation near the Mediterranean. So thought Solon 600 years before Christ, after interviews with the priests of Memphis. Plato says there were monuments in Egypt, speaking with proper caution, executed 10,000 years ago. Modern researches have demonstrated the great antiquity of Egypt. Bunsen says:—'We have no hesitation in asserting at once, without entering into any further investigation, that there exist Egyptian monuments, the date of which can be accurately fixed of a higher antiquity than those of any other nation known in history, viz., above 5,000 years (3,150 B. C). Lenormant and Chevalier say we have fragments of papyrus, preserved in the wonderfully preserving climate of Egypt, fully 5,000 years old. At the first glimpse we get of Egypt she appears with the same religion that she had hundreds of years later. 'It is a remarkable fact,' says Wilkinson, 'that the first glimpse we obtain of the history and manners of the Egyptians shows us a nation already far advanced in all the arts of civilized life, and the same customs and institutions that prevailed in the Augustan Age of the people, after the accession of the 18th dynasty are found in the remotest ages of Osirtasen, the contemporary of Joseph, nor can there be any doubt that they were the same before Joseph visited the country. It was among these people that the Jews lived. According to Bible accounts they went down to Egypt, a few score rude shepherds, unskilled in art, ignorant of letters without any established government or positive system of religion. They are held as slaves, "hewers of wood and drawers of water" to the Egyptians. They live in Egypt a few hundred years, surrounded by a people highly civilized, and under a government reaching back from that time into the hoary mists of antiquity, among a people remarkable at that time for their wonderful wisdom. Finally these poor Hebrews are led out of Egypt, if we accept the Bible account by Moses, a man brought up at the court of the Pharaohs, and we are told learned in all the wisdom of the Egyptians. After their escape they are seen not only with a code of laws but with a system of religion, bearing a great resemblance to that of the nation in which they had lived. Who can doubt that the Jews adopted the religion of the Egyptians, and that their leader got his wisdom from the nation at whose court he was brought up and with whose priests he had associated. The Egyptians, an ancient people, with ideas and institutions the result of ages of growth and development fixed and stereotyped, particularly priding themselves on the antiquity of their government and their religion, it is impossible that they could have copied their religious ideas and customs from a rude people, a despised and enslaved race which were employed in the brick yards of the Nile. That Moses should have selected from the Egyptian code and the Egyptian system, what he thought best adapted to the people, and to give them greater authority with the ignorant and superstitious beings with whom he had to deal, claim they were from God is not only possible but seems a conclusion from which we cannot escape. It is

admitted that Moses was acquainted with Egyptian laws, and institutions civil and religious; it is undeniable that the Jews adopted many of them, and how can we admit that they came to Moses from a supernatural source, when we are expressly told that he was learned in all the wisdom of the Egyptians. Why should Moses need to have communication with Deity to give his people the ten commandments, when both their ethical and religious elements must have been familiar to him. Why should we believe he received instruction from Jehovah in regard to the ark of the covenant, the sacrifice, the Cherubim and so forth when he only directed his people to adopt plans and ceremonies with which he had been familiar from boyhood. Why should Moses need moral wisdom direct from heaven when he had lived from infancy among a people that had all the precepts of virtue with which we are acquainted. The following answers to questions which the Egyptians had to answer, after death as they believed, are from the 'Funeral Ritual' of Egypt, some chapters of which are found on monuments long before the invasion of the shepherds, more than 2,000 years before Christ. These answers show the conception of moral duty or the laws of conscience among that ancient people. 'I have not blasphemed,' says the deceased, 'I have not stolen, I have not smitten men privily, I have not committed adultery, I have not plundered, I have not waylaid any, I have not cheated by false weights, I have not put forth my arm in anger, I have not afflicted any, I have not corrupted hearts, I have not been exacting, I have not caused fear, I have not made the laborer do more than his task, I have not calumniated the slave to his master, I have not robbed the dead, I have not reviled my parent, I have not defiled the river (Nile), I have not been idle, I have not lied, I have not played the hypocrite, I have not polluted myself, I have not taken my own life, I have not despised God in my heart, I have not been intoxicated, I have not indulged in vain boasting, I have not been scornful, I have not been bad tempered, I have not listened to scandal, I have not multiplied words, I have not been shiftless, I have not spared eating bread or been miserly, I have not refused to hear words of truth, I have not committed any grievous sin.' 'The deceased,' says Lenormant, 'does not confine himself to denying any ill conduct, he speaks of the good he has done in his life time.' 'I have made to the Gods the offerings that were their due. 'I have given food to the hungry, drink to the thirsty, and clothes to the naked.' We may well be astounded, continues Lenormant, on reading those passages, at this high morality, superior to that of all other ancient people that the Egyptians had been able to build up on such a foundation as that of their religion. Without doubt it was this clear insight into truth this tenderness of conscience which obtained for the Egyptians the reputation or wisdom echoed even by Holy Scripture.' (1 Kings iv, 30. Acts 7, 22) In view of the facts here, can we believe that a people who were among the Egyptians hundreds of years, whose leader, law-giver and instructor, was brought up at the Egyptian court, whose traditions and legends are in the Old Testament. How can we believe they obtained their moral teachings from a supernatural source. There is no room for doubt that Judaism was the outgrowth of previous systems, but chiefly copied from Egypt, and in the course of a few centuries underwent modifications corresponding with the history, character and circumstances of the Jewish nation,



ever revealing to us the great principles, and any of the most minute ceremonies of the Egyptian system. Judaism then instead of being a system of divine origin, is a very good illustration of evolution, showing how historic religions have grown out of pre-existing systems of faith. Besides this the Bible tells us that people were put to death for assaulting their Gods. It also tells us that God ordered Jewish soldiers to seize beautiful female captives for wives. There are many things in the Bible that the recital of which would offend the sense of propriety in those present. In telling you of some of them I will so change the language as not to give offence. The soldiers were allowed to keep female captives to satisfy their desires, and if they did not like them let them go again. It also teaches that if a brother should die, his wife should go to the then living brother and demand him to raise up seed for his brother. I do not object to the man marrying his wife's sister, but I do not believe that a person should be compelled to do so, or that the woman should have the power to compel him to do so. It taught the keeping of bondmen and bondmaids. Some people state that the Bible does not teach slavery, but the 25th chapter of Leviticus is one of the most slave-holding chapters in any book. Why they could hold their own brothers captives. The Bible also tells us how the Jews conquered countries and killed all the men who fought in defence of their homes, and kept the women for themselves. If there is a just God, I can never suppose that he sanctioned such diabolical atrocities.

MR. BURGESS.—Our friend starts out this afternoon, very moderately for him, by laying down the first principle that unity begets variety; that out of a certain few primordial forms diversity is wrought forth, and this applies to religion. Scientifically his authors will not support him in that. Here is what Dana says on the matter. \* \* \* That deals with the question respecting species; and now I shall enquire as to whether it is true, when applied to religions. Let me read a few words about this Egyptian religion. [Read about the doctrine of the transmigration of the soul.—Ed.] Have we any such a thing as that in the Jewish religion? [He then read on, telling how the Egyptians worshipped a number of Gods.—Ed.] That looks very much like the one God idea of the Jews, does it not? We must examine religions, when we wish to test them, generally. We must ask the question, what is it doing for mankind? That is the test of religion. What is the Egyptian religion doing for the Egyptians of to-day? Where are they? Here is a statement comparing Buddhism with Christianity, hear what it says. \* \* \* These great religions have done nothing for humanity, and the people who upheld them have passed away. Therefore, I deny that these two are similar. The Egyptians had many gods, the Hebrews had one. The Egyptians worshipped animals; the Hebrews worshipped none; the Egyptians had special places wherein these animals were worshipped. Who sat at the head of the religion in Egypt? Nothing but a bull, and he was treated as a sacred divinity. Here, then, are radically different ideas, and if there were but one, it would be sufficient to condemn the whole argument. It shows that the Egyptians had many gods, and the Hebrews only one. 'I AM THAT I AM,' Jehovah; 'the Lord thy God is one God.' Therefore, I hold that if the Jewish religion was substantially built from

the Egyptian religion, that Moses being familiar with all the rites and ceremonies of that religion; that Moses, trained to the Idolatry of Egypt—to its polytheism and pantheism—would never have declared, 'Hear, oh, Israel! the Lord thy God is one God.' Therefore it stamps the idea as wrong, that the Jewish religion, in its fundamental aspect, was the same as the Egyptian religion. No comparison can be found between the two. Serpents, white bulls and the River Nile were their gods, while Moses said, 'Hear, Oh, Israel! the Lord thy God is one God.' That many of the other practices were borrowed from the Egyptians I will not deny. But that does not prove that the Egyptian religion was of human origin. The argument that he makes was, that all of the Hebrew religion is of human origin, because it is borrowed from the Egyptian religion. But that does not prove that the Egyptian religion was of human origin. Then if they borrowed their ideas from them, I can attack that point. He says that when he has proved the Egyptian religion was the foundation of the Jewish religion, that he has proved the latter to be of human origin. Not so. He has first to prove that the Egyptian religion was not of divine origin. Here is a statement relative to the antiquity of the Egyptians.

Who were the Egyptians, and from whence did they get their religion; that is the next question to note. The races from which they sprang are mentioned in the 10th chap. of Genesis. By the Bible history we can trace them back to the beginning of the world. The Egyptians descended from one of the sons of Noah, and the sons of Noah were familiar with the one God idea. The Israelites in their slavery retained this religion for a while, but it became corrupted, and it was owing to this that God sent Moses to bring them back from the idolatry of Egypt to the one belief in one God. Therefore the human origin of the Egyptian religion is swept away. His statement about the Egyptians giving the Jews the idea of one God, is absolute nonsense. Here is an extract about the religion of the Jews.

The Hebrew religion punishes people for accepting the idolatry of Egypt, and yet it is founded on the Idolatry of Egypt. I now come to notice some of the special objects that he made. I did not ask him to spare anything. 'Lay on Macduff,' is all that I ask. If he has anything in the Bible, bring it out. The first objection is the persecutions. I will answer that. He forgets that this religion was a theocracy, that God was the Supreme Ruler, and they had no right to say what power he should have to prevent people from going away from that religion. I presume that whatever opinions Mr. Underwood holds, he would sooner die than give up his principles. That would be right, for there are some opinions in this world worth more than life. It was God who inflicted the death punishment upon the one for inciting a person to idolatry. There are some things worth more than life. Such as virtue and good ideas, and Mr. Underwood knows it as well as I do. I say that if a man leads us to abandon that which we hold more sacred than life, he ought to be punished. He referred to the soldiers taking wives. He said that the Bible commanded it, and that

there was no morality about it. That to-day all civilized society would condemn such an action, Mr. Underwood knows that that was the law and the custom of the day. He says that the scripture says 'if you do not like her you shall put her away.' But it remains to be proven whether if he married her first he could put her away. The next point he made was that of the husband's brother, and said that if a man should die and leave a widow, that widow could compel the brother to marry her, and if he refused she should spit in his face. It is rather a hard law, I will confess, but I would rather have some women spit in my face than marry them. Before he can make any capital out of this, he must show the surrounding customs. He must show that it was discordant with the morality of that age. Those commands were for that age and not for this. If he had given us an idea of the customs attendant upon marriage in that day, then we could judge on the matter. Women were not allowed to have their face uncovered in the presence of men in those days, and even to-day in countries where the Christian religion has no power, for breaking that observance they would be put to death. He then comes to the slavery question and says that the Bible taught it. He does not refer us to the record of the year of Jubilee when all the captives should be set free, and they had similar institutions every seven years for their brothers. Moreover in regard to slavery can it be shown to be such a terrible evil in that day. If slavery were a great curse in those days, why do we so frequently read of men preferring to remain in bondage?

MR. UNDERWOOD.—First I will note what the gentleman has said in reply to my statement on the morals of the Egyptians and then on Judaism as an outgrowth of the Egyptian religion. Judaism was just as much an idolatry as some of the surrounding idolatrous nations. The very names of the God in the Bible is a translation of the names of some of the Pagan Gods. The word God was translated in fifteen different ways, and those who worshipped Gods under any other names were no more idolaters than the Jews. And even if they were worshipping idols, what right had the Jews to kill them. Why they were sincere. Why murder them and destroy men, women and children. This gentleman would be exceedingly indignant if any one would offer any intolerance at the present time, and yet he would go back and defend the Jews. There is no sense and reason in it. He would resort to using a dangerous instrument, for like the boomerang it will rebound against him and work him the most injury. He defied me to produce the immoral portions of the Bible. If I were to it would bring the blush of shame to the cheek of many young men and women in the audience. He asks what are the customs of those days. I care not what the customs of those days were, for no customs could justify a man to take a woman and make her his mistress contrary to her will, when her father and mother are killed. He says that the fact is, that he could take her and keep her a month and then send her away and not marry her. I wonder who has read the Bible most carefully.



Here is what the Bible says, "When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captives, and seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldst have her to thy wife. Then thou shalt bring her home to thine house, she shall shave her head, and pare her nails; and she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month, and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. And it shall be, if thou have no delight in her, then thou shalt let her go whether she will; but thou shalt not sell her at all for money; thou shalt not make merchandise of her, because thou hast humbled her."—Deut. xxi, 10-14. Will my friend confess his mistake. Then about the spitting in the face. He said he would rather have some women spit in his face than marry them. It created a laugh and I joined in it, but it was no argument. Could there be any justification for any man being forced to marry a woman when he has one already, or did not want to marry. Was it in accordance with that age? I presume it was. I ask if God Almighty sanctioned the barbarism of that age, if so, why attribute to him our advancement. Again, what were the marriage customs of that age? It was that a man bought and sold his wife. Woman was the property of man, and the Bible sanctions this. Men bought and sold their wives, and a man could sell his own daughter to be a concubine. Mr. Burgess says that the Egyptians had no idea of a retribution. That there appearance before the forty-two judges, was only typical. This religion then corresponds with the gentleman's views of the punishment of the wicked—annihilation—contrary to the orthodox doctrine of eternal punishment. He says there was nothing great in Buddha, and ascribes the greatness of the nations which have Christianity, to their possession of it. I would ask then, how was it, that on a little spot of land, no larger than Rhode Island, there was a republic five hundred years before Christ? Was that the result of their mythology? Is the low, demented condition of the Abyssinians, the result of Christianity? Does anyone ascribe the state of those nations to their possession of a certain form of faith? The time will come when theologians will be ashamed to take this narrow view. He says that the tenth chapter of Genesis, gives the oldest history of the world. I deny that it is believed by any of the greatest men, it is simply a theological opinion. Why, it was probably written B.C. 600. We have Egyptian books, far older than that, the date of which we will not attempt to define. We know they are old, for they have been preserved in a peculiar manner, and give very excellent data in reference to men, that we cannot find elsewhere. Mr. Burgess says that comparative philology carries us back to the unity of languages. Max Muller says, we have no evidence to carry a language back to unity, but on the contrary there is a larger inability to carry it back to a starting point. Prof. Whitney gives a similar opinion. What I have said about the Egyptian and Hebrew religions, I would say about the Christian religion. The triune nature of God, which the Trinitarian Christian thinks the sublime mystery of his religion

alone, was known in Egypt, and the commonly received doctrine of India, centuries before the time of Christ. The Supreme Being of the Hindoo was Brahm. As Creator, he is named Brahma; as the preserving power Vishnou; as the destroyer and renovator of the forms of matter, Siva. These three relations of the divine being, constitute the Hindoo trinity. Even Plato, the philosopher of Greece, considered the divine nature, under the three-fold modification of the first cause, the Reason or Logos, and the Soul or Spirit of the Universe. "The three archaical or original principles, were represented in the Platonic systems," says Gibbon, "as three Gods united to each other, by a mysterious and ineffable generation; and the Logos was particularly considered under the more accessible character of the Son of an Eternal Father, and the Creator and Governor of the world." Cudworth says, the generality of the Christian fathers, before and after the Nicene Council, represented the genuine Platonic Trinity as really the same thing with the Christian. St. John speaks of Jesus, as the Logos (the word), but Logos was used in the divine sense by Plato and Philo long before. The doctrine of the incarnation reaches back into the remotest antiquity. Osiris the Egyptian God and Incarnate Saviour, came down to earth to battle with Typho the Evil Spirit. Philae was one of the places at which Osiris the Egyptian God was supposed to be buried. His history is illustrated in sculpture made 1,700 years before Christ. Twenty-eight lotus plants point out the number of years he lived on earth. "He appeared on earth," says Wilkinson, "to benefit mankind, and after having performed the duties he had come to fulfil and fallen a sacrifice to Typhon, the evil principle, (which was at length overcome by his influence after leaving the world); he arose again to new life, and became the Judge of mankind, in a future state." Herodotus saw his tomb at Sais, nearly five centuries before Christ. The doctrine of the Incarnation was a part of the ancient theology of India. One of the incarnate saviours was Christna. The great oriental scholar, says in the Asiatic Researches, vol. i, page 259:—

"That the name of Christna, and the general outline of his story, were long anterior to the birth of our Saviour, and probably to the time of Homer, we know very certainly." "In the Sanscrit dictionary, compiled more than 2,000 years ago, we have the whole story of the incarnate Deity, born of a virgin and miraculously escaping in infancy from the reigning tyrant of his country." "I am persuaded that a connection existed between the old idolatrous nations of Egypt, India, Greece and Italy long before the time of Moses. Very respectable natives have assured me, that one or two missionaries have been absurd enough in their zeal for the conversion of the Gentiles, to urge that the Hindoos were even now almost Christians because their Brahma Vishnou and Mahesa were no other than the Christian Trinity."

Christna the incarnate Deity of the Sanscrit romance continues to this day the darling God of the Indian women. The sect of Hindoos who adore him with enthusiastic and almost exclusive devotion, have broached a doctrine which they maintain with eagerness, that he was distinct from all the avatars (or prophets) who had only a portion of his divinity, whereas Christna was the person of Vishnou (the second person of the trinity) in a human form. p. 260. Christna was believed to have been born from the left intercostal rib of the royal line of Devaci.

"He passed a life of most extraordinary and incomprehensible nature. His birth was concealed, thro' fear of the tyrant Cansa, to whom it

it was predicted that one born at that time in that family would destroy him." p. 259.

He was fostered therefore in Mat-hura by an honest herdsman, surnamed Ananda or the Happy, and his amiable wife, Yasoda. p. 260.

"He saved multitudes, partly by his arms, and partly by his miraculous powers. He raised the dead, by descending for that purpose into the lowest regions. He was the meekest and best tempered of beings. He washed the feet of the Brahmans, and preached very nobly indeed, and sublimely, but always in their favor. He was pure and chaste in reality, but exhibited an appearance of exassius libertinen, and had wives and mistresses too numerous to be counted. Lastly he was benevolent and tender, yet fomented and conducted a terrible war."

The above extracts are taken from vol. i of Asiatic Researches, chapter 9. Cardinal Wiseman referring to Christna says "He was nailed according to one account to a tree by an arrow, and before dying, foretold the miseries which would take place in the Cali Yarga, or wicked age of the world, thirty-six years after his death." "The statue of the God," says Higgins in his Celtic Druid, "is to be found in the very oldest caves and temples throughout India." Christna was worshipped in the time of Alexander the Great (330 B.C.) at what "remains one of the most famous temples of India, the temple of Mathura, on the Jumna, the Matura Deorum of Ptolemy." (Celtic Druids pages 154-7) Can it be doubted that the story was brought from India, and made, with some modifications a part of Christianity. Even in ancient Greece in the theatre of Athens, the doctrine of atonement of the God suffering for the sins of the world, was clearly presented in the Prometheus Bound of Athens. In answer to a call made to him to explain how his philanthropy could have incurred such punishment, while nailed by the hands and feet to Mount Caucasus, he says:—

See what a God, I suffer from the Gods,  
For mercy to mankind, I am not deemed  
Worthy of mercy: but in this uncouth  
Appointment, am fixed here;  
A spectacle dishonorable to Jove!  
On the throne of heaven scarce was he seated  
On the power of heaven,  
He showered his various benefits thereby,  
Confirming his sovereignty, but for unhappy mortals  
Had no regard; but all the present races  
Willed to extirpate, and to form anew.  
None save myself opposed his will, I dared  
And boldly pleading; saved them from destruction.  
Saved them from sinking to the realms of Light,  
For which offence, I bow beneath these pains:  
D. cadful to suffer, piteous to behold.

"Overcome at length," says Taylor, "by the intensity of his sufferings, he curses Jupiter in language hardly different in terms, and but little inferior in sublimity to the "Eloi, Eloi lama Sabacthani" of the Gospel. And immediately the whole frame of nature became convulsed; the earth shook, the rocks rent, the groves were opened; and in a storm that seemed to threaten the dissolution of the universe, the curtain fell on the sublimest scene ever presented to the contemplation of the human eye "A Dying God."

(To be continued next week.)

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## THE AYLMER DEBATE

BETWEEN PROF. O. A. BURGESS, PRESIDENT N.W. CHRISTIAN UNIVERSITY, INDIANAPOLIS, AND B. F. UNDERWOOD, OF BOSTON.

### FOURTH DAY.—(CONTINUED.)

MR. UNDERWOOD'S Second speech continued.]

The moral precepts of the New Testament, even those which it has been claimed were first uttered by Jesus, are copied from earlier teachers and authors. When Jesus enjoined doing good for evil, he taught only what is found in Proverbs (xxv., 21), 'If thine enemy be hungry give him bread to eat, and if he be thirsty, give him water to drink; for thou heapest coals of fire upon his head, and the Lord shall reward thee.' And this was taught in India and Egypt thousands of years before Solomon lived. Sir William Jones warned the missionaries not to assert in India the originality of the New Testament morality, for said he, "the Pundits would cite the beautiful Arya couplet which was written at least three centuries before our era, and which pronounces the duty of a good man, even in the moment of destruction, to consist, not only in forgiving, but even in the desire of benefitting his destroyer, as the sandal tree in the instant of its overthrow, sheds perfume on the axe that fells it; and the Maulavis would triumph in repeating the verse of Sadi, who represents a return of good for good as a slight reciprocity, but says to the virtuous man, 'confer benefits on him who has injured thee,' using an Arabic sentence and a maxim, apparently of the ancient Arabs." (Eleventh discourse). Self-examination was taught by nearly all the teachers of antiquity. It is beautifully enjoined in the golden verses of Pythagoras. Plato advised men to examine their dreams, even on the ground that they contained the latent tendencies of their thoughts. The doctrine of the Fatherhood of God, and the brotherhood of man, was inculcated in India, Greece and Rome before the time of Christ. It is found in Cleanthes Hymn to Jupiter:

Hail King!

For thou art able to enforce

Obedience from all frail mortals,

Because we are all thine offspring—

The image and echo only of thy eternal voice.

It is found in the Roman poet, Aratus, who wrote 277 B. C.:

Jove's presence fills all space—upholds this ball,

All need his aid; his power sustains us all,

For we his offspring are.

[Phenomena, book 5, p. 5]. And Paul in an address to the Athenians says, "So as your own poets have said, 'For we are all his offspring.'" Confucius in China, Isocrates in Greece, and Hillel in Judaea, expressed clearly the sentiment of the golden rule. 'As in Buddhism, so even in the writings of Confucius, we find,' says Muller, 'what we most value in our own.' I shall quote but one saying of the Chinese sage, 'What you do not like when done to yourself, do not do that to others.' Buddha taught [I quote from Muller's translation]

'Let a man overcome anger by love, evil by good, the greedy by liberality, the liar by truth.' Says Muller: 'Between the language of Buddha and his disciples, and the language of Christ and his apostles there are strange coincidences. Even some of the Buddhist legends and parables sound as if taken from the New Testament, though we know that many of them existed before the beginning of the Christian era.' Thus one day Ananda, the disciple of Buddha, after a long walk in the country, meets with Matangi, a woman of low caste, near a well, and asks her for some water. She tells him what she is, and that she must not come near him. But he replies 'My sister, I ask not for thy caste, I only ask for a drop of water.' She afterwards becomes herself a disciple of Buddha. While in the New Testament we read, 'If thy right eye offend thee, pluck it out and cast it from thee.' We find among the Buddhists a parable of a young priest, whose bright and lovely eyes prove too attractive to a lady whom he visits, and who thereupon plucks out his right eye and shows it to her, that she may see how hideous it is. Bowring Gould declares that the 'ethic code of Buddha can hardly be ranked lower than that of Christianity.' It forbids the taking of life from the humblest animal in creation; it prohibits falsehood, dishonesty, intemperance and incontinence. \* \* \*

On the other hand every conceivable virtue and excellence, are simultaneously enjoined; the forgiveness of injuries, the practice of charity, reverence of virtue, the cherishing of learning, submission to discipline, veneration to parents, the care of one's family, a sinless vocation, contentment and gratitude, subjection to reproof, moderation in prosperity, submission under affliction, and cheerfulness at all times. 'Those,' said Lakya Muni, 'who practise all these virtues, and are not overcome by evil, will enjoy the perfection of happiness, and attain to supreme renown.' [Origin Religious Belief, vol. 1, p. 353]. When a Christian makes this admission we may be pardoned for expressing the same conviction. Rev. H. Malcolm, in his 'Travels in Asia,' says it—the Buddhist—doctrines and practical piety bear a strong resemblance to those of the Holy Scriptures. There is scarcely a precept or principle in the Badagot which is not found in the Bible. Did but the people act up to its principles of peace and love—that is the way Christians refer to the Bible—oppression and injury would be known no more within their border. It has no mythology of obscene and ferocious deities, no sanguinary or impure observances, no self-inflicting tortures, no tyrannical priesthood, no confounding of right and wrong by making certain iniquities laudable in worship. St. Hilaire says that the whole law of Buddhism consists in renunciation; that Sakya requires humility, disregard of worldly wealth, patience and resignation in adversity, love to enemies, religious tolerance, horror of falsehood, avoidance of frivolous conversation, consideration and esteem for women, sanctity of the marriage relation, non-resistance to evil, confession of sins,

etc. Goethe, Carlyle, Max Muller, the great Sanscrit scholar, and all others, who have investigated the subject, bear testimony to the fact that these virtues, which are commonly called Christian virtues, were taught by Buddha, as a part of his system, hundreds of years before the Christian era. So much of the Buddhistic literature has been translated, that any ordinary reader can now ascertain for himself that the most characteristic moral teachings of Christ were a part of the heritage of humanity in this day. And we have no evidence that Jesus was guilty of the folly or falsehood of claiming the originality of these ethical teachings. The claim has been made by his over zealous and narrow-minded followers. Many of the phrases used by Jesus had often been used before by the Jews and the Platonists. For instance 'the meek shall inherit the earth,' is found in Ps. xlvii, 11. 'Thou shalt love thy neighbor as thyself,' Lev. xix, 18. The greater portion of the Sermon on the Mount has been proven to be a patch-work, made up of phrases from the Talmud, the writings of the Jewish Rabbis, the Old Testament, and the works of the Platonists. But to show more fully that Christianity was derived from pre-existing systems, I must refer to the Essenes. They were a philosophical sect of Jews as early as 160 years before Christ; at least the Jews were divided into three sects, Sadducees, Pharisees and Essenes, the latter consisting chiefly of the lower ranks, and presenting, says Hennell, a remarkable picture of simplicity and moral purity, tinged by the austere spirit of monachism. We have a short description of these Essenes in Josephus, Philo and other historians. They despised riches, held property in common, and in almost every respect were like the early Christians. Of the resemblance between these Essenes and the followers of Christ in their principles and practices, I will let a Christian writer speak—Christian D. Ginsburg, L. L. D., who is a leading contributor to Alexander's new edition of Kitchin's Cyclopaedia, the more orthodox of the chief English Bible Dictionaries. I read a few extracts from an essay entitled, 'The Essenes—their History and Doctrines.' Dr. Ginsburg says:

"The identity of many of the precepts and practices of Essenism and Christianity is unquestionable. Essenism urged on its disciples to seek first the Kingdom of God and his righteousness: so Christ (Matt. vi. 33; Luke xii. 31). The Essenes forbade the laying up of treasures upon earth; so Christ [Matt. vi. 19-21]. The Essenes demanded of those who wished to join them to sell all their possessions, and to divide it among the poor brethren; so Christ [Matt. xix. 21; Luke xii. 33]. The Essenes had all things in common, and appointed one of the brethren as steward to manage the common bag; so the primitive Christians [Acts ii. 44, 45; iv. 32-34; John xii. 6; xiii. 29]. Essenism put all its members on the same level, forbidding the exercise of authority of one over the other, and enjoining mutual service; so Christ [Matt. xx. 25-28; Mark ix. 35, 37; x. 42, 45.] Essenism commanded its disciples to call no man master upon the earth; so Christ [Matt. xxiii. 8, 10]. Essenism laid the greatest stress on being meek and lowly in spirit; so Christ [Matt. v. 5; xi. 29]. Christ commended the poor in spirit, those who hunger and thirst after righteousness,



the merciful, the pure in heart, and the peace-makers; so the Essenes. Christ combined the healing of the body with that of the soul; so the Essenes. Like the Essenes, Christ declared that the power to cast out evil spirits, to perform miraculous cures, etc., should be possessed by his disciples as signs of their belief [Mark xvi. 17; comp. also Matt. x. 8; Luke ix. 1, 2; x. 9].

Like the Essenes, Christ commanded his disciples not to swear at all, but to say yea, yea, and nay, nay. The manner in which Christ directed his disciples to go on their journey (Matt. x. 9, 10) is the same which the Essenes adopted when they started on a mission of mercy. The Essenes, though repudiating offensive war, yet took weapons with them when they went on a perilous journey: Christ enjoined his disciples to do the same thing (Luke xxii. 36). Christ commended that elevated spiritual life, which enables a man to abstain from marriage for the Kingdom of Heaven's sake, and which cannot be attained by all men save those to whom it is given (Matt. xix. 10-12; comp. also 1 Cor. viii.); so the Essenes who, as a body, in waiting for the Kingdom of Heaven, abstained from connubial intercourse. The Essenes did not offer animal sacrifices, but strove to present their bodies a living sacrifice, holy and acceptable unto God, which they regarded as a reasonable service; the apostle Paul exhorts the Romans to do the same (Rom. xii. 1). It was the great aim of the Essenes to live such a life of purity and holiness as to be the temples of the Holy Spirit, and to be able to prophesy; the apostle Paul urges the Corinthians to covet to prophesy (1 Cor. xiv. 1, 39). When Christ pronounced John to be Elias (Matt. xi. 14), he declared that the Baptist had already attained to that spirit and power which the Essenes strove to obtain in their highest stage of purity. It will therefore hardly be doubted that our Saviour himself belonged to this holy brotherhood. This will especially be apparent when we remember that the whole Jewish community, at the advent of Christ, was divided into three parties, the Pharisees, the Sadducees, and the Essenes, and that every Jew had to belong to one of these sects. Jesus, who in all things conformed to the Jewish law, and who was holy, harmless, undefiled, and separate from sinners, would therefore naturally associate himself with that order of Judaism which was most congenial to his holy nature. Moreover, the fact that Christ, with the exception of once, was not heard of in public till his thirtieth year, implying that he lived in seclusion with this fraternity, and that though he frequently rebuked the Scribes, Pharisees and Sadducees, he never denounced the Essenes, strongly confirms this conclusion." But "he repudiated their extremes. They were ascetics; he ate and drank the good things of God (Matt. xi. 19). They considered themselves defiled by contact with any one who practiced a lower degree of [Levitical] holiness than their own; Christ associated with publicans and sinners, to teach them the way to heaven. They sacrificed the lusts of their flesh to gain spiritual happiness for themselves; Christ sacrificed himself for the salvation of others." The accounts given by Josephus first mention their existence in the days of Jonathan the Maccabean, B. C. 166; and they "most unquestionably show that the Essenes existed at least two centuries before the Christian era, and that they at first lived among the Jewish community at large. Their residence at Jerusalem is also evident from the fact that there was a 'gate named after them. When they ultimately withdrew themselves from the rest of the Jewish nation, the majority of them settled on the north-west shore of the Dead Sea, sufficiently distant to escape its noxious exhalations, and the rest lived in scattered communities throughout Palestine and Syria. Both Philo and Josephus estimated them to be above four thousand in number. This must have been exclusive of women and children. We hear very little of them after this period [i. e., 40 A. D.]; and there can hardly be any doubt that, owing to the great similarity which existed between their precepts and practices, and those of the primitive Christians, the Essenes, as a body, must have embraced Christianity." As to the meaning of the name Essenes, not less than twenty explanations of it have been given. Perhaps that is most probable which derives the term from a Hebrew word which means pious, as this 'plainly connects the

Essenes with an ancient Jewish brotherhood, called Chassidim, the pious, who preceded the Essenes, and from whom the latter took their rise."

MR. BURGESS—It would be quite as regular in the order of the debate, for the gentleman to attempt some answer to my objections and arguments, instead of reading his essays, and lay them over for some other time. He says that the name of God was derived from the names of those other old Gods, whose worship was prohibited. If he means by that the same meaning as those of whom the Bible prohibits the worship, I deny it totally. That the words for God, used in the Old Testament, sometimes have reference to false Gods, I do not deny, but if he means the Elohim, he must bring more proof. If he is content with the mere saying no, I am the same. He says that I would be indignant if any man persecuted now. Certainly I would. He professes to test the language of a thousand ages ago by the experience of to-day. We ought to first know what human experience was then. We must go there and live under the same Government, and be acquainted with their laws, and familiar with their customs, before we can test the experience of that age with our experience; before we can judge as to the justice or propriety of the persecution of the idolators, the marriage question, and taking wives from the captives, and so on. I do not say that it would be good morals for to-day, and I do not know that the Bible teaches it for to-day. The Bible only teaches something that was taught. We are not called upon by the Bible to capture wives when we need them. The Bible says that a man and his wife shall be one, and love each other until death. Moses gave the divorce under protest, and Christ put it back when he came, and said that only on account of infidelity to the marriage bed was it to be granted. Before he can make any argument of what the Bible taught the men to do then, he must bring before you the conditions of their lives, their laws, their customs, and whatever went together to form human society in those days. There were many practices in those days which we have abandoned. For instance, washing the feet of your guests. We do not care about practicing that to-day. Is it immoral, then, or is it wrong? Let us inquire what the customs of the day were, and then judge of them. I do not believe that a man or woman here is to be carried away by that style of argument. The idea of the customs of two thousand or of five thousand years ago to be brought down to the present day, or of our standard of morality to be tested by that standard, is so absurd that I have no fear of its effect upon the intelligence of this audience. He says there are very indecent stories in the Bible. But does the Bible teach us to practice them? On the contrary, it says 'thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbors.' 'Thou shalt love the Lord thy God, and thy neighbor as thyself,' is the earthly law of God. Where are your indecent tales? I know all that it means, and all that it is worth. Let me here enumerate some of that which the gentleman will term my heterodoxy. I do not know of any studied clergyman who claims that the whole of the Old and New Testament is a revelation from God, but rather that it contains a revelation from God. To say that it is a revelation from God, and that it contains a revelation from God, are two distinct and separate

statements. I hold that the principles in the Bible are both divine and human, as was Jesus Christ; that all the goodness and promises of goodness in the Bible, culminated in one individuality, and that individuality was the Lord Jesus Christ. The very reason that the Bible described the worst possible phases of human life, and the worst possible conduct of its best characters, is proof that it is higher than any other book. Do we tell, when we write the life of a hero, of all that he did, good, bad or indifferent, as the Bible does? The grandest feature in the Bible is its fearlessness. These stories prove not that the Bible was all human, but that it dared record matters of historical fact, even if it damaged the character of its best characters, prove it to be more than human. Do any of our historians to-day tell all about the heroes whose lives they record, as the Bible has dared to do? Now then let us take the wife story again. He says that the soldiers took them against their will; but the Bible does not say so. Here is the impression he sought to make, or did make upon my mind:—That the soldier took the woman to his house for a time, and then if he did not like her he put her away again. I said that if the soldier desired to have her he was first obliged to marry her, and then if he did not like her she was divorced. Is not that story true of to-day? Do not people get married, and after a few days get divorced again? This divorce is not a divine teaching, for Christ put it back again, and said that nothing but infidelity to the marriage bed could justify a divorce. That is the divine teaching; where is your immorality now? He says that I am trying to justify those customs. I am doing nothing of the kind. I am trying to get him to show you that then and there, under those conditions, they were immoral. He does it by showing you that it would be a great immorality to-day, under our condition of society, and then says if it were bad to take a wife like that in these days, it would be bad in those, but I say that he makes no point there. He says that I said that the Egyptians had no knowledge of a retribution. That is the very opposite from what I said; I was showing the difference between the two, and said that they had none of those ideas in the Jewish religion. Moses says nothing about it, and it has been urged as a strong objection against the probability of a future state, that the Old Testament is almost silent about the history of a future life. There are but few passages which justify us in that idea, and I believe that in a severe philological criticism that even those passages would be taken away from us. He fails here totally to establish the human origin of the Bible. He says that culture and race have something to do with religions, and the religion of the country. The moment Mr. Underwood wants to refute my argument of the general effect of Christianity upon the nations of the earth, he says that climate and race have something to do with it. But will he frankly offer me the use of the same argument when I apply it. Climate and race are large elements to enter into any question; and I re-affirm my statement that to establish anything he must test the facts by the standard and custom of that day, and not by those of to-day. Where is the Christian religion to-day? Look over all Europe, at Australia (the Antipodes), over some portions of Africa, many of the islands of the ocean, over the American continent. There are the people who have the Christian religion and who have to-day that faith. He says that



climate and race have something to do with it. What were the climate and race where this religion began. Were the Anglo-Saxons an outgrowth of that race? An historian says that the North men invaded the Christian domains, and took back Christians slaves into the middle and the north of Europe. Our ancestors were the pirates of the North Sea, and these Christian captives transformed them from the scourge of the highway into peaceful herdsmen. It was Christians who braved the storms of the Atlantic, and planted the New England civilization. Those were a people influenced by climate—a people remarkable for their honesty and their conscientiousness in regard to religion. It was the story of the cross which planted the New England civilization. They were not a race of savages, but men full of conscientious convictions in respect to the rights of their conscience. What but the doctrine of the cross could make men endure the privations that they endured, the troubles that they overcame, and convert this almost wilderness into a beautifully cultivated continent. What is it that has converted the Sandwich Islands into civilization? The story of the cross. Where today are the nations which have the high moral standing that the Christian nations have? Where is the morality of the Egyptians? Where are the Egyptian people? Passed away. Yet you tell us that all these changes are but an outgrowth of civilization. Now about the 10th of Genesis. He says that it was written at a very modern date. I will read a statement to show that it is not . . . This not only puts the 10th chapter of Genesis a long way back, but states that the Egyptians were part descendants of one of the sons of Ham, and that proves the divine origin of the Egyptian religion without a doubt. If the Jews borrowed every word of it, it still would be divine. I will now read a statement about the unity of languages, from Professor Max Muller. \* \* \* Then, so far as that is worth anything, it brings us up to the days of Noah and his sons, who received a revelation from God, and established a mode of religion from that revelation. I am not an annihilationist about the destruction of the race, and if you put me to the test I regard the blotting out as the worst punishment you could give. Suffice it to say that the New Testament teaches nothing whatever about the trinity. It teaches only one God—a living God—and only one son of God. Paul says:

"The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the son also himself be subject unto him that put all things under him, that God may be all in all."—1 Cor. xv, 26-28.

I would now turn your attention to the statements relative to Buddha, and show you how it compares with the New Testament. Here is a statement from Max Muller. \* \* \* What is the use of Mr. Underwood trying to show you the similarity between the Christian religion, when the Buddhists called upon and worshipped so many Gods? Let him show in the Bible where a man was allowed to worship one God, and call upon other Gods. The very moment he touches the Buddhist and other religions, he is met with the same difficulty. He has, after proving the Old and New Testament religions originated from those sources, to show that they were of human origin.

MR. UNDERWOOD.—In resuming I have to say in reference to the remark of the gentleman, that there may be something ominous in my method of carrying on the discussion, that I am as artless as a child. He says that if I prove that this religion could be found to be existing previously to the Bible, that I had then to prove that it was not originally revealed to mankind. I have to prove nothing of the kind. If I can prove that all those ceremonies were in existence before the Bible was written, then there was no need for a revelation to make it known to mankind. The result then is, that they must have originated in the human mind. If they were revealed before that, it is for him to prove, not me. All these ideas originated in the human mind from a survey of nature, and there was never such a revelation from God. If I prove that this religion existed, almost entirely, before the Bible was written, then I have proven that there was no need of a revelation. He denies that Elohim was a name of the heathen gods. I say that this name was derived from those of the heathen gods. The words El and Bel are found there, and Elohim is derived from the same word. If I had Muller's Chips from a German Workshop, or the Science of Religion here, I would read it. He says that the Bible morals which I brought forward have no reference to our actions to-day. I say that those morals were not given for to-day, but they were given for an indefinite length of time. He says that it was God who ordered these things, and the Israelites had no right to complain, but does he mean to say that God ordered men to murder one another because of their religion; or soldiers to force women. It never could be resolute of a high morality. The Egyptians had a far higher state of morals than that. Then he says that I must go back to those days and bring up the manners and customs of the people, and said that a custom of those days was to wash the feet of a guest, which we would not care to repeat. Certainly, I would rather that every one washed their own feet. But would you kill men and force women? That is a little different from washing feet! He says that I misunderstood him, that he did not say that the woman was sent away before she became a wife. I heard distinctly what he said, and I am sure that the audience heard it. He said that it was not as I supposed, but that she was sent away after she had been there a month, and there was nothing very bad in that. He quotes the Ten Commandments, but what is the use of quoting them. The question is, not whether the Bible teaches good things, but rather, whether it teaches bad things. Take the 31st chapter of Numbers. The Jews war upon Midian, and after killing all the men, in their mercy the soldiers spared the women and children. Moses asked them if they had saved all the women alive. On receiving an affirmative answer, he said, therefore kill all the male little ones and all the women, and all the women that are not married save alive for yourselves. Perhaps the gentleman will try to explain away this, so I will read the exact words:—

"Now, therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children that hath not known a man by lying with him, keep alive for yourself."

If I believed that God Almighty commanded that, I should hate him from the bottom of my heart. Does he believe that God gave those infamous commands to kill the male children, the married women, and save the virgins for themselves. Colenso says:—

"Who is it that really dishonors the word, and blasphemes the name of God Most High? He who believes and teaches others to believe, that such acts as those above recorded were really perpetrated by Moses under express Divine sanction and command, or he who declares that such commands as those could never have emanated from the Holy and Blessed One, all just and all loving, the Father of the spirits of all flesh—that we must not dare not believe this—that we are bound not to do so by the express authority of that divine law which we hear in our hearts, which is written in our conscience, and answers there to the voice which speaks to us from within."

I dare say that it is impossible for a kind hearted, loving man or woman, to believe that a

just God commanded these things. According to the Bible, God commanded a man to take a prostitute for a wife, and Ezekiel to eat human excrement for food. A God who would order all these things would never correspond with the God that we would conceive. Mr. Burgess says that the Jewish belief did not teach the idea of a future life, and that other religions did teach it. I did not say that Moses accepted all he had been taught in the court of the Pharaohs, but only that which he deemed useful or appropriate. Then, my friend, says speaking of the idolatry of other nations, that I say that the Jews were idolatrous. I say again, for at the time when the Jews were in their palmist days, they were engaged in worshipping idols. Then about climate and race. I said that he must not suppose that Christianity had to be thanked for the greatness of modern times, but that climate and race had something to do with it. He asks,—Why not let climate and race have something to do with occurrences mentioned in the Bible; that has nothing to do with it at all. He then asks who is it that goes among the savages, and so forth; is it the missionaries of race and climate, or of religion. Where are the Christian converts being made. The Brahmins are converting many in the East; they are acknowledged to be decreasing crime. Then how about the Sandwich Islanders? They are the very worst set that have embraced Christianity; and now the race of the Sandwich Islanders is dying out very fast. I do not condemn Christianity on that account; but I say that the men who went there, went with the missions, and those people have suffered injury through contact with civilization. What more? Language! What I said about language I still say. He says that Max Muller says that nothing indicates an independent origin. Yes, he admits that, because we have no data upon which to rely. I will now endeavor to show that Christianity teaches a morality that nobody preaches or practices. The true Christian feels but little attachment to this world. He is indifferent to the attractions of wealth. Nay, he is positively opposed both in theory and in practice, to the accumulation of riches. He regards earthly possessions among the greatest stumbling blocks in the way of salvation. 'How hardly shall they that have riches enter the kingdom of Heaven.' Mark x, 23. 'It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of Heaven.' Mat. xix, 24. 'Lay not up for yourselves treasures upon earth.' \* \* \* Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body what ye shall put on. \* Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they? \* Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself.' Mat. vi; 19, 25, 26, 34. The meaning of these texts is plain, and the Christian guides his life by them. His master had not where to lay his head; the apostles had nothing except one garment, a staff, and a pair of sandals. The young man who had, as far as appears, kept the commandments from his youth up, was not received among the disciples because he declined to dispose of all his property and distribute the proceeds among the poor. The immediate followers of Jesus got rid of their property, 'sold all their possessions and goods, and parted them to all men as every man had need.' Acts ii, 44. In doing this they could not have erred, for they listened to the very words, and were under the immediate instruction of Jesus. So, the Christian, in view of Christ's prohibition of the accumulation of wealth, and the example of those favored ones who enjoyed the inspiration of his presence and speech, when he 'dwelt among men,' deems it a duty to remain poor. He lays up no treasures upon earth; his Heavenly Father will feed him as he feeds the fowls of the air, and 'consider the lilies of the field,' he says in the language of his master, 'how they grow; they toil not, neither do they spin, and yet I say unto you even Solomon in all his glory, was not arrayed like one of these.' Mat. vi, 28. How much more will he clothe me, and provide for all my wants. His master expressly commands, 'Take no thought saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed. (For after all these things do the

(Continued on page six.)



# THE NAPANEE DEBATE.

BETWEEN THE REV. JOHN MARPLES, PRESBYTERIAN  
MINISTER, TORONTO, AND BENJAMIN FRANK-  
LIN UNDERWOOD, OF BOSTON, MASS.

## FIRST NIGHT.—(TUESDAY, JULY 21.)

FIRST PROPOSITION.—“That Atheism, Materialism and Modern Scepticism are illogical, and contrary to reason.”

The Rev. Mr. Marples affirms, and Mr. B. F. Underwood denies.

MR. MARPLES, in his opening speech, said :—  
Mr. Chairman, Ladies and Gentlemen,—As there has been much misunderstanding as to the position which I occupy, and also as to my reason for opposing my friend, I deem it appropriate to spend a few moments in explaining how the debate originated. My friend and opponent, Mr. Pringle and Mr. Underwood, and myself, were strangers unto each other until this evening, and but some four or five months ago I had not heard of their names. One Saturday evening, some months ago, I was going to light the fire in my sitting room, at Bracebridge, with a piece of the *National* newspaper. I saw on the paper the Rev. John Carroll's name in connection with a written discussion on the subject to be brought before your notice this evening. In looking over the letters, I discovered that the person who was opposing the Rev. John Carroll was in error. I then made some enquiries as to whom this Mr. P., the author of these letters, was, and it turned out to be Mr. Allan Pringle, of Lennox County. I sent a challenge to Mr. Pringle to meet me in debate. That challenge was accepted for a substitute, and the result is our appearance before you this evening to discuss this great and solemn question. I hope that these explanations will be sufficient to show that there was no collusion between my opponent and myself. From my acquaintance with Mr. Pringle I respect him very much, and have had some correspondence with him, and during the whole of that correspondence he has conducted himself as a gentleman, and with all the earnestness and culture that I could wish. I have had no previous correspondence or acquaintance with Mr. Underwood, but from what I have heard and seen of him, I believe that he will behave as gentlemanly and courteously as Mr. Pringle has done. Now, Mr. Chairman, and ladies and gentlemen, I appear before you with a conscious feeling of the weight and responsibility which rests upon me. I come before you as a very humble advocate of the divine truth, and also of Christianity, and it will be my business during the time I have to occupy, to endeavor to affirm the proposition which the chairman has read in your hearing, “That Atheism, Materialism, and Modern Scepticism are illogical, and contrary to reason.” Before going fully into the matter, it would be just as well to define terms. I understand that Atheism is a denial of a personal God; Materialism to be an affirmation that there is nothing in the universe other than matter; Scepticism to be universal and general doubt. And understanding these terms in that sense, I

suppose that by-and-bye we shall come to understand each other. By your permission, Mr. Chairman, and ladies and gentlemen, I will proceed further with the definitions, and as this is the opening speech, and as there are certain laws, and rules and regulations, by which we are to be governed, it is important that we should understand what those laws are. The first point to be discussed is, What is reason? Reason I understand to be rationality, or in other words, human consciousness, arising first from intuition, secondly from analysis, and finally from induction. The next question is, What is logic? Logic is the art of using reason well in our enquiries after truth. Thinking that the audience understands so far, I will not dwell further upon those points. Logic, I understand, or the science and art of consciousness, to imply, first, conception; secondly, definition; thirdly, proposition; and finally argumentation. I now proceed to another point of the definitions, and before proceeding further will define with regard to truth. The question is, what is truth? No doubt you have thought about it often, and have heard it used. I answer that truth in the abstract is the agreement of our ideas with the real in all cases. Having, by way of introduction, pointed out the subject, and placed before the audience the rule by which this discussion is to be guided, I will now proceed to say that truth is of three kinds; first, physical; secondly, mathematical; and thirdly, moral. Physical, mathematical and moral are the three kinds of truth prevalent in the world, and each is a standard for its own type, and each differs from the other. What is physical truth? It is truth or evidence made patent to one of the five senses, such as the sight, hearing, smelling, tasting or touching. These are the five senses of the human mind. And by the use of them we reason the truth or falsehood of certain material ideas. The great failure with the Infidels in England, that I have seen, was this, that they take the physical test and apply it to the moral subject. So with the mathematical test; and because the moral does not agree with the physical or the mathematical, they say that it is not true. With regard to the first kind of truth, or evidence, that is physical truth or evidence made patent to one of the five senses, such as I see the book or hear the sound of stamping. If I took up a rose and smelt it I receive the truth. If I took a piece of beef and put it into my mouth, I should taste it. Then again, by the sense of feeling I can determine the truth of the hardness or the softness of metals, and these senses are the inlets of the soul. When I was a student at college, and an agent of the Sheffield Town Mission, there was a gentleman in that town who became the leading sceptic or Infidel in the place. One day I was engaged in a conversation with him, and I asked him what he thought of the men, women and children around him. He replied that he had never met a man or woman equally as good as himself. I frequently discussed with this gentleman, and one day he had in his hands two pieces of iron, which he knocked together. He said I can see, hear and feel that those are two pieces of iron, and if your God existed, I could hear, see or feel him,

and because I can do nothing of this, I therefore conclude there is no God. I replied, you suppose that conclusive, Mr. Doddwell. He said, yes. I again replied, if my God was iron, I could hear, see and feel him, but as he is not, but is spirit, I can neither see him nor hear him, nor feel him. I said, do you understand logic. He said that he understood reasoning most thoroughly. I then told him that there were three kinds of logic—the physical, the mathematical and the moral, and if you will take the moral standard and apply that to the existence of God, and if the subject will not come up to it, I will give up theism and take up atheism, and from that day to this he has never taken up the gauntlet. The second kind of truth is mathematical, and that is obtained by demonstration, such as two and two make four; they do not make six, and are more than three. Any school boy will tell you that. Mathematical demonstrations belong to mental or to abstract subjects. Bishop Colenso is a mathematician and a good authority on mathematics, but in applying mathematics to the divine truth, he has let his mathematics run away with him. He takes the Bible, which is a moral subject, and lays his rule across the Pentateuch; and because the moral subject does not come up to the mathematical rule, he says that the Bible is not true. If Bishop Colenso will take the moral standard and apply that to the Bible, and if it does not come up to the standard I will give up the Bible and become a Colensoite. I now come to the moral test or to the moral standard by which we test evidence or truth. Or, in other words, I now come to moral truth. By moral truth I understand the truth of the Word of God. This truth was in opposition to the truth received by the senses, in opposition to the truth received by mathematical demonstration. I have to observe that moral truth is separated by testimony. Here we have a court of law, a Judge to decide, consuls to plead or to affirm, a jury; and witnesses are brought forward in cases of a criminal kind or other wise. Those who are criminals are placed in the dock, and one after another is brought up to attest against the criminal. Having heard the whole case, the judge and the jury, decide according to the preponderance of evidence. That is moral testimony. Of course, there will be a great difference of testimony in the witnesses. Some will have one part of the statement, and another, another, and so on. Some witnesses are perjured, and others stutter and do not understand the case, and you have to argue out the evidence, and then the jury go aside to discuss it, and after their agreement deliver a verdict. The same rule obtains in our Ecclesiastical Courts. We have a number of officials, and when the case is brought before the Court of God, and when the case is properly sifted, then the Court decides according to the amount or to the preponderance of evidence. I will now, once more, go to another court, and that is the court of consciousness. That is a special court. What is consciousness? My opponents contend that it is a rule. Mr. Doddwell and other Atheists say :—“My consciousness tells me there is no God.” And in reply I state that mine says, there is a God. Now, the question



comes who is in the right. Consciousness is not a rule, it is a power by which we judge all our actions whether they be right or wrong, and therefore in order to have a right view of matters there must be a rule to guide you. Consciousness is one thing, and a rule to guide it is another thing. What is the rule of consciousness. Consciousness is a power, it is said to be the natural friend of God, and it will speak if you do not sear it with a hot iron. It will speak if you do not throttle it. Now, I maintain that the rule and law of consciousness is the law of God. Therefore, consciousness placed in connection with this is your judge of moral truth. It is the law by which the consciousness is regulated, and let us apply that law. Well now, does law itself regulate consciousness? I have endeavored to lay before you some of the leading theories and principles by which I will establish the position that there is in existence a personal God—self-existent and therefore God. We will take this moral standard, not the mathematical nor the physical, and apply it to the question of a God, and if it turn out by this that my opponent can prove that there is no personal self-existent, personal Being, then I will give up theism and become an Atheist. Now, I will just occupy the remainder of my time in placing before you the leading points by which I will establish my position. Taking the moral standard and placing this to the subject, I can prove that the existence of God is eternal. First, from the material universe; secondly, from the animal and the vegetable life in the world, and the principles and power in operation there; and finally, from the position of man, his possession of an intellect and great power, the grand organization of his physical, mental and moral system, and that is a grand proof to him that there is an everlasting Being, that there is a self-existent God and intelligent Power, and that power is God—Jehovah. I, as an individual, am dependent upon this power for all that I enjoy; because, from Jehovah I believe that everything springs.

[Mr. Marples hardly occupied the whole of the time allowed for his opening speech.—Ed.]

MR. UNDERWOOD'S First Reply.—Mr. Chairman, and Ladies, and Gentlemen; It is a source of gratification to me, to have the opportunity to stand on this platform and discuss this question which is deemed of such importance. The gentleman, who has been brought here, as the representative of the Christian religion, as the advocate of the Bible and revealed religion, I am pleased to find is a gentleman, a man of sincerity, of earnestness, of courtesy and kindness. With such a man it is always a pleasure to engage in a public discussion. The remarks which he made as his opening speech, laying down principles and definitions, were somewhat desultory and not consecutive. The definitions which he gave are as a whole, the most satisfactory and among the best that could be brought forward. I will first notice them, and then present my opinions. I will criticise his definition of Atheism. He says that Atheism, is a denial of the existence of a Personal God. As I understand Atheism, it is not a denial of a Personal God. I have had intercourse with Atheists ever since my boyhood, and have had every opportunity to know their opinions; and though Atheists do not express a positive belief in the

existence of a Personal God, I do not understand them to engage in the denial of such a Being. For instance, a person may affirm, that in the planet Jupiter, there were beings six feet high, and with wings like eagles, we would not deny it, for we have no data upon which to base a denial, any more than you would have, to prove the affirmative. In the absence of evidence we may disbelieve, but we do not commit ourselves to a denial. For fear that it should be said that I have taken a position which is exceptional, I will read what Mr. Charles Bradlaugh, (who is one of the leading Atheists in England), says. This is from his little work entitled "A Plea for Atheism":—

"The Atheist does not say 'There is no God,' but he says, 'I know not what you mean by God,' the word 'God' is to me a sound conveying no clear or distinct affirmation. I do not deny God, because I can not deny that of which I have no conception, and the conception of which by its affirmor is so imperfect that he is unable to define it to me."

Now that is the position of the Atheist, and I am not here to engage in defending that which the gentleman may choose to style Atheism. He is here, and by coming here undertakes to affirm "That Atheism, Materialism and Scepticism are illogical and contrary to reason." To do so he must grapple with that which Atheists uphold, and not with that upheld by persons of whom I have never heard or perhaps the world knows nothing. We need accuracy in this debate. He says that "Atheists believe in nothing but matter." I believe in something more than matter,—I believe in space. What is space? That question brings up that which the metaphysicians ever since the days of Pythagoras have endeavored to solve, and which Mill and Tyndall have tried to show. Some one will say that it is nothing—but that cannot be. For instance, there is four feet of space between my friend and myself, and by approaching I can divide it by making two feet. We could not divide it if it were nothing. Since we have or can not see any thing that resembles it, we can have no knowledge of what it is like. Though we can have no conception of space—that it absolutely exists no one will deny. I as a Materialist not only believe in matter but believe in space. Space must have existed ever since matter has existed, and ever since a Personal God has existed, and if he has not existed in space, he must have existed nowhere, and that is the worst kind of Atheism. Matter, as it is understood by Tyndall and by Huxley, is not this mere crust which is inert, but includes all the forces which prevail in, and the wonderful activity which fills this world. So the word matter in this discussion is not going to represent a piece of rock, a piece of iron, but must include that power, that invisible force which is imperceptible to the eyes. This is Materialism, and I give it as a correction of my friends erroneous ideas as to what it is. He says that "scepticism is a universal or general doubt." I say that it is general doubt as to religion. Does he mean to say that scepticism is a general doubt as to everything. As to morality and virtue, as to the intellectual capacity of man, as to the moral influences which actuate his mind, or as to the existence of the world? No! I understand it to mean an expression of doubt as to religion or theological theories. I present this idea in opposition to that of my friend, and believe it will seem more reasonable and accurate than that presented by the gentleman. He says that truth is a conformity or an agreement of our ideas with the nature of things. That is an unexceptional idea, and one to which I shall be pleased to ascribe during this debate. Things sometimes do not exist as they seem to exist. For instance, a rod seen in the water would seem

to exist in a crooked state, when in reality it may be in a straight state. But that is an illusion, and may be corrected. There are a great many things which present themselves as absolute truth, which wider experience demonstrate to be false. Our ancestors may have said the universe was as flat as a pancake, and that it was an agreement of their ideas with the nature of things. Appearances sometimes deceive an unpracticed observer, such as there is apparently a revolution of the sun around our earth, whereas we have been able to demonstrate that as a theory it is false, and that our earth revolves around it. We must not jump at the conclusion that our ideas of things as they always seem to exist, must be true, but it is as they exist in reality. I will not deal with every one of the statements which he has made, because they may not be all important. Now, with regard to truth. Truth has a number of different classifications and departments. And the distinctions we make have no existence in reality, they are but different appearances of the same subject. Here is a ball painted in different colors, and one part is black, another white, and a third red. As the ball rolls around one sees the black and concludes that it is a black ball, and so with the different colors. It may be true that the ball was black, but it is only a different appearance of the same subject. We classify astronomical truth as one thing; geological truth as another, and moral truth as distinct from the whole. These distinctions only exist in the imagination of man, for in nature there is but one truth. This gentleman further says that he met an Atheist several years ago, with whom he had a conversation, and that during the course of the conversation the Atheist said that he had never met a man or a woman who was better than, and as good as himself; that he would not believe in God because he could not see him, or hear him, or feel him. Well he was not a very bright specimen of an opponent, and I do not think it at all possible. A man that had the arrogance and the egotism that he had, to state that he had never met a man or woman better than himself, was simply insane; and the same if he says that he does not believe in a God because he cannot see him. That is not Atheism. My position is not that there is no better man than myself. I acknowledge that there are hundreds and thousands of better men than myself, by reason of thousands of circumstances, whom I may be able to emulate, but never be able to exceed. I disbelieve in a personal God, because to my senses there is not sufficient evidence to believe in his existence. I do not deny the existence of a power that pervades this universe, and which some may call God, but I do say that I do not believe in the existence of a personal God. I do not believe that any man can define what that power is, I do not disbelieve it, because I cannot see God. I do not believe that evidence can be brought to prove the existence of a personal God. I call it power. This gentleman knows no more about the characteristics of this power than I do, and I know nothing at all. Do not take that as any disparagement of the gentleman. When we become omniscient and know everything, then we may be able to understand the nature of this power, which he calls God, and I the Unknown. "God" and the "Unknown" are but two Algebraic symbols representing something of which we at present know nothing. The greatest men have failed to show what this power is.

(To be continued next week.)



(Continued from page three)

Gentiles seek.) For your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.' Mat vi, 31-33. He has faith in the promises of Jesus. These promises were addressed to all who should follow him. The Christian is encouraged by the examples of old. God's chosen people wore the same shoes and clothes in the wilderness for forty years, and at the end of that time, they were none the worse for wear. They neither digged wells, nor tilled the ground, yet they had enough to eat and enough to drink. God sent bread from Heaven, and made water flow from a rock; and was not Elijah fed by ravens. My Heavenly Father does not change; my Master will keep good the promises he made, when clothed in human flesh, he walked the earth and spake to men. So, the Christian says, away with work; let worldly and wicked men engage in worldly pursuits; it is my business to seek the kingdom of God, and lay up treasures where moth will not corrupt, nor thieves break through and steal. If he has lands and houses, he sells them and distribute all to the poor. Anything he owns, money or goods he lends hoping for nothing again.' Mat vi, 35. If any one attempts to rob or defraud him, he makes no remonstrance; he obeys his Master, 'Of him that taketh away thy goods ask him not again.' Mat vi 30. How can he look out for earthly possessions and spiritual treasures at the same time? What are the advantages of worldly wealth for a few years in contrast to the eternal bliss promised by Jesus to his followers: Did he not say, 'Blessed be ye poor, for yours is the kingdom of God.' Luke vi, 20. How foolish would he be to jeopardise his soul, merely for the sake of a little earthly wealth; the threatenings of Jesus ring in his ears 'But woe unto you that are rich for ye have received your consolation.' Luke vi, 24. 'It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven.' Mat xix, 24. So he resolves to remain poor, and is content to sing,

No foot of land do I possess,  
No cottage in the wilderness,  
A poor, way-faring man,  
I lodge a while in tents below,  
Or gladly wander to and fro  
Till I my Canaan find.

The Christian thinks all power is from God, and in a sense that makes resistance thereto a terrible crime. He thinks that the men who resisted the authority of Charles the First, and brought him to trial, and they who rebelled on this continent against the tyranny of George the Third, committed offences against God, deserving eternal punishment. Cromwell, Hampden, Sidney, Washington, Jefferson and Adams, he believes, are all damned because they resisted 'the powers that be.' How can he doubt on this point? He reads:—'Let every soul be subject unto the higher powers: For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation,' Rom xiii, 12. He never resists oppression or evil of any kind. His Master's words are, 'I say unto you that ye resist not evil, but whosoever shall smite thee on thy right cheek turn to him the other also. And if any man will sue thee at law, and take away thy coat, let him have thy cloak also.' Mat v, 39-42. He finds the precepts of non-resistance in the New Testament, clear and unmistakable. Jesus says, 'Resist not evil;' Paul says, 'There is no power but of God;' Peter commands, 'Submit yourselves to every ordinance of man.' Jesus was subjected to oppression, ignominy and death, he submitted and should we not strive to approach him in our conduct and character. 'Christ also suffered for us, leaving us an example that ye should follow his steps.' 1 Peter ii, 21. 'Being persecuted we suffer it,' wrote Paul 1 Cor iv, 12. 'My Master suffered,' says the Christian, 'and so should I. Bitter as was the cup put to his lips, gladly as he would have pushed it aside, terrible as was the punishment inflicted upon him, able as he was to summon more than twelve legions of angels to his rescue, and to overthrow, if necessary the whole Roman Empire, he offered no resistance, but meekly submitted to all that his enemies saw fit to inflict.' 'How

then dare I resist by violence,' says the Christian, 'the wrongs heaped upon me.' He does not resist. He submits to the rod of the tyrant and the lash of the master. The Christian regards woman as man's inferior. She was made for him, while he was made for himself and the glory of God. In days of yore it was said to woman, 'Thy desire shall be to thy husband, and he shall rule over thee.' Under the laws given by God, through Moses, woman was bought and sold as a wife and a concubine. A man could turn away his wife by writing her a 'bill of divorcement,' putting it in her hand, and sending her out of his house. No woman could for any cause get rid of her husband. If a woman crowned her womanhood by becoming a mother, she was obliged to make a sin-offering—to pay a penalty and a fine. No such duty was imposed upon man for being a father. If the child were a female instead of a male the fine was doubled. The woman, after marriage, was required to give evidence of pre-nuptial chastity. No such proof was demanded of man. A man could sell his own daughter to be a slave and a concubine. (Ex. xxi; 7, 8). Woman was the first offender; Adam, innocent fellow, didn't do any wrong until coaxed to do so by the wicked woman. 'Adam was not deceived,' says Paul, 'but the woman being deceived was in the transgression.' 'The woman whom thou gavest to be with me,' said Adam, the cowardly sneak, to the Lord, 'she gave me of the tree and I did eat.' The wisest man, according to the Bible, that ever did, or ever shall live, said: 'One man among a thousand I have found; but a woman among all those have I not found.' (Ecc. vii. 28) With these teachings before him the Christian cannot help regarding woman's position as a subordinate one. The New Testament, the later revelation, re-affirms the doctrine of the Old, regarding woman's position and character. The notion of woman's inferiority in the time of Jesus was common, but he never sought to correct it. Jesus did not change the Jewish law of divorce, except to limit divorce to adultery on the part of the wife; adultery on the part of the husband is not recognised as sufficient cause. The Christian finds, as he reads it, that the New Testament no where condemns the precepts and practices of the Old, but on the contrary re-affirms the old Jewish teachings respecting woman. He turns to the writings of Paul and reads, 'For indeed a man ought not to cover his head for as much as he is the image and glory of God, but the woman is the glory of the man. For the man is not of the woman, but the woman of the man; neither was the man created for the woman, but the woman for the man.' (1 Cor. xi; 3-5; 7-9). Wives are required to be in obedience to their husbands. 'Wives submit yourselves unto your husbands as unto the Lord; for the husband is head of the wife, even as Christ is head of the Church. \* \* \* Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything.' (Eph. v. 22, 24). The Christian reads that women are required to keep silent in the churches, for the reason that Eve was made after Adam, and was the first to eat the forbidden fruit. The inspired Apostle Paul writing to Timothy, declared that he did not 'suffer a woman to teach,' 'but to be in silence;' 'for Adam was first formed, then Eve, and Adam was not deceived, but woman being deceived, was in the transgression.' (1 Tim. ii. 11, 15).

MR. BURGESS—There was one very serious error in that argument, which I will show you by-and-bye. He gave you a long argument about the Trinity and the Brahmin religion, and upon that based his whole argument against the Christian religion. Here is a statement about the same religion. [The gentleman read a very lengthy account of the Trinity of the Brahmin religion.—Ed.] Remember that it was Christna that he built up his argument upon. He said that you would see Jesus all along here. Let us see. [Read on for some time.—Ed.] That corresponds with our Jesus Christ does it? That is where we get our idea

of the Trinity, is it? [Still read on.—Ed.] This gentleman would have you think that the New Testament doctrine has been copied from this. Here we have the incarnation of a number of deities. The New Testament doctrine of the Trinity has only one God, one Son of God, and one Word of God. The fact is simply this, that when Jesus Christ came into this world, as a human being, he combined all the properties of the human and the divine into one person. Christ being one person, one individual. He possessed in that individuality the divine and the human influences combined in one person; and it was that divine person that died and rose again, and sits at the right hand of God. He says in reply to my argument that if I admit that a good many things in the Bible are not from God, then he has proved it to be of human origin. What does he mean by origin? Origin means absolute beginning. Where does this thing begin? His question asserts that it began with man. But I say again that he has to prove that they did not originally receive it directly from God. By the best authority that we can bring, I have shown that the Egyptians descended from a son of Noah. And now he must go to the back of that, and get a man to make it of human origin. The real question is, is man himself the author of it. That is human origin. And I do not intend to release him from that. Now, about the word Elohim. He says that it is the same word as is used in reference to other Gods. Not so. The word Jehovah is the principal Jewish word used instead of Elohim. Moses gave his law as the everlasting law! Mr. Underwood contends that those laws were given to be permanent, and says that Christ said that he came not to alter the law. But I must here explain that my defence of the old system is purely a gratuitous piece of work. I do it merely as a matter of respect, and not because the Christian religion has anything to do with the Jewish law. What I really said in reference to the woman was, that first the soldier should marry her, and then if she did not please him he could send her away and divorce her, which is as the Bible reads. Now, again about this wife business. He says that I said that it was good only for those days. I said no such thing. What I did say was, that before we could say that it was immoral, he must first show that the customs of that day would make it so. He measures all these things by the standard of to-day. We cannot refer to anything as being immoral unless we know the state of society in which it was instituted. Then, killing men for their religion. If he meant to meet the issue fairly, I think that I have as good a right to have some conviction in my argument as he has in his. Here is my argument in regard to that of killing men on account of their religion. I said that there are some things dearer than life—something higher than life. Any virtuous man or woman would die sooner than lose their character. The idea of God is higher than life. My argument is, that whatever a man would risk his life to advocate, the life should be taken that would take away that object. Therefore, then, the idea of God with those people was more than life, and all those who would destroy that idea should be



put to death. It is not persecuting a man for his religion, it is punishing him for taking a man away from that which he holds to be more sacred than life. If he ought to die for anything, he should die for that. It was the man who induces the other to deny that which was held more sacred than life who was to die. He said it was the question whether the Bible contained these things or not. I say that it is not the question as to whether the Bible teaches us to do that. The question affirms that the Bible teaches these things, and I beg to know to whom it teaches it. I have shown that there are two elements in the Bible, and that the crimes recorded in the Bible are historic events and not a part of the revelation. Referring to the crime is one thing, and teaching us to do it is another. Now, for the passage he refers to (the 31st chapter of Numbers), where God is said to have commanded the Jews to kill all the males and the women, and save the little ones. I deny that God ever commanded it. I care not if he asserts that it is in the teachings of God. I know that Moses said that God had commanded it. But he may have said that to fulfil his own ends. We know that at times officers exceed their duties, and may not Moses have done so in this instance. He answers my arguments in reference to the progress of Christianity in this way. He tries to show that it is not making any great progress now. Refers to the Sandwich Islanders, whom he says are worse off since the introduction of Christianity, because rum went with it. Does the Bible teach that you should preach the Gospel and carry rum with it. He then refers to the Catholic Religion, and says that it is full of the relics of Paganism and idolatrous worship. Some of that is true and some is not. I will tell him that they have the same central idea of God, a Saviour and a Spirit as we have. Now, he says all the different religions had a one God idea; and I have given authorities to show you that they worshipped a number of Gods and a Devil, whom they all offered equal sacrifices to. He next goes on to show you that the New Testament religion is not much after all, and says that judging by it he is as much of a Christian as I am. He says that it teaches people to sell their goods, and not to lay up treasures for this world, and not to become rich. I deny the whole. What does the New Testament teach? That Christ came into the world, that he taught twelve men to be his special ambassadors, and he promised to be with them by means of his spiritual power, and, therefore, taught them not to have any care for this world. They were to be specially endowed. He refers to the teachings on the Mount. To whom were those precepts addressed? To the twelve Apostles, to whom he said:—"I will be with you even until the end of age." When Mr. Underwood told you those things, he told you that which no living man will sustain. That there is something better than money I will concede—truth and honor is.

Mr. UNDERWOOD.—What Mr Burgess said about Krishna is true, and he might have brought forward a number of similar stories. In fact you can bring forward as many stories in reference to Krishna, as you can in regard to Christ from the

writings of the early Christian Fathers. In bringing the references forward relative to Brahminism I did so merely to show that there was a similarity between the Brahmin and Christian religions. Mr Burgess further says, that in regard to the human origin of the Bible that I ought to go back beyond the Egyptian period. Why expect me to say that which is absolutely impossible. All that we can do is to trace them back into the minds of men. If books were written to day and chronicled such stories as the Bible contains and claimed to be of divine origin, we should contradict its claim. If I find that those thoughts and ideas were in the world before the Bible was written, it proves it to be of human origin. He says that he has shown that every element of importance was not borrowed from the Egyptian by the Jewish religion. Now, I have shown that the idea of a God, ungent, the scape goat, the ark, the principal ideas and ceremonies of the Jewish religion were borrowed from the Egyptians. But the assumptions of the Bible, I have not had time to deal with at any length. In combatting my argument against the morality of the Bible teachings he says, I know not what the times demanded. I care not what the times demanded, but, I know that they did not demand murder at any rate, or forcing women. He says that the Jews attached great importance in the existence of a God, and therefore, if any one strove to take that idea away, they had a right to kill them. What an idea that is, it is so logical! So then, those nations who are satisfied that my so-called atheism is false, have the right to put me to death. It would not be right, though there are undoubtedly many who would be glad to see it carried out. Perhaps one of your clergymen in town would like to do it. Then in referring to the 31st chapter of Numbers, he says that officers sometimes exceeded their duty. Well that is true. But the Bible tells us that these things were done by the command of God. Well, at any rate his idea is better than the thought that God commanded the slaughter of those persons and children. This book of the Old Testament is reeking with blood. He says that the Bible has the idea of a God running through it. So have the Buddhist and Egyptian religions. He says that the commands I quoted were given solely to the Apostles. Was it? It was given in the sermon on the Mount. 'The Christian does not believe in woman's rights.' In the church he thinks she should not speak. If she wants to learn anything let her ask her husband at home. In the family she is to obey her lord; the laws which in this infidel age recognise woman's right to divorce, her right to hold property, her right to preach, are in his opinion decidedly wrong. They are anti-scriptural and anti-Christian, and therefore the Devil is their author, and hell the portion of all who favor them. Although he believes woman was made for man, and once when it was necessary to people the earth, marriage was a duty; the Christian thinks that since the coming of Christ marriage is undesirable; it is allowable, but not to be encouraged, while celibacy is a virtue. In the first place the Christian is poor—a mere vagabond—and is not in a condition to supply the wants of wife and children. Further he believes that nearly all the children born will be forever damned, and ordinary humanity compels him to deny himself a relation in which he will probably be the father of human beings, who will call upon the mountains to crush them and curse the day they were born. Another consideration is that his Master never taught men should marry; he was not himself married, and he never, so far as is known, encouraged others to marry. This relation has so much influence upon society, and suggests itself to the ordinary moralist so often, that it is not supposable that his master omitted to approve it from mere oversight. Indeed if words have any meaning, Jesus advised bodily mutilation. A true Christian has made himself a 'Eunuch for the Kingdom of Heaven's sake.' 'He that is able to receive it let him receive it.' (Mat xix; 10, 12) Paul did not advise the same course, but he discouraged marriage; he advised the unmarried to remain single. Uncontrollable passion, ungovernable, brutal appetite alone can justify marriage. It is simply better to marry than to do something worse. (1 Cor vii; 8, 9). The author of the 'Apocalypse,' in one of his visions, exhibits 144,000 saints, perpetual attendants of the Lamb, and their sanctity consisted in the fact that 'they

were not defiled with women,' but 'were virgins,' marriage is defilement. So the Christian resolves that he will remain single; he leaves marriage and the responsibility of bringing into existence children of the devil and heirs of hell to the unsanctified, unregenerate men of the world. His duty is to work out his salvation with fear and trembling, and try to win souls to Christ, and save them from hell—not to add to the number that will be damned. He prays, 'Thy Kingdom come, thy will be done on earth as it is in heaven.' In heaven there is no marriage. 'The children of this world marry and are given in marriage, but they which shall be accounted worthy of that world and the resurrection from the dead, neither marry nor are given in marriage.' Luke xx; 34, 35. The Christian, although he has but little confidence in the results of mere human effort, has great faith in prayer. His master has promised that whatever he asks, believing, he shall receive. Abraham had faith and he was blessed with a son when very old, and as good as dead. Elijah, a prophet of old, had faith and his prayer for dry weather and for rain were both answered. The Bible is full of similar examples to encourage and sustain the Christian; so he trusts not in human knowledge, nor in human effort, but in faith and prayer. Is his brother man sick, he calls no physician, but prays for his recovery—lays hands on him, and lo, he is well! are wild beasts in the way, thirsting for his blood, he relies not on powder and ball, but cries to God, and behold the animals a-frighted flee from his pathway, and he passes safely on; do the remorseless waves threaten to drown him, to God he speaks, and the wind abates, the ocean becomes quiet, and his ship sails safely into her destined port; do Infidels oppose the religion of his master, he prays that God will convert them and save their souls, or 'remove them out of the way, and let their influence die with them,' conversion or death invariably follows; is there a protracted drought, he prays for rain and down it comes; is there incessant rain and destructive floods, he speaks for dry weather, when the rain ceases and the waters dry up. He regards lightning rods upon houses as a standing and most pointed insult to Jehovah, and a blasphemous denial of his Saviour's promise. Why attach lightning rods to houses when earnest prayer will with infallible certainty serve the same purpose? The study of medicine he thinks not only unnecessary, but positively sinful. It evinces lack of faith in his master's promise to his followers, that 'they shall lay hands on the sick and they shall recover.' He is not afraid of venomous serpents, for he can handle them with impunity; he can speak in languages in which he has never received instruction; he goes as a missionary to the heathen of distant lands, and without any study speaks their languages as tho' he had been acquainted with them from his youth. He casts out devils; it matters not how many of them take up lodgings in a fellow, his appearance is a signal for them to seek quarters elsewhere. Poison cannot hurt him; prussic acid taken into his stomach, instead of producing its usual effect on a sinner, rather promotes digestion. Here are his master's own words: 'And these signs shall follow them that believe; in my name shall they cast out devils: they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover (Mark xvi, 16) 'He that believeth on me, the works that I do shall he do also, and greater works than these shall he do' (John xiii, 12). 'And Jesus answering saith unto them, have faith in God. For verily I say unto you that whosoever shall say unto this mountain, be thou removed and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire, when ye pray believe that ye receive them, and ye shall receive them' (Mark xi, 22, 23, 24). The Christian spends nearly all his time in prayer and supplication. His own destiny and the eternal interests of his fellow beings occupy his thoughts to the exclusion of about everything else. How painful and how terrible the thought of the everlasting torture of a human soul. He recalls these passages: 'The children of the Kingdom shall be cast into outer darkness; there shall be weeping and gnashing of teeth' (Mat viii, 12) 'If thy hand offend



thou cut it off; it is better for thee to go into life maimed, than having two hands, to go into hell—into the fire that never shall be quenched: where the worm dieth not and the fire is not quenched' (Mark ix, 43) 'And the smoke of their torment ascendeth ever and ever, and they have no rest day nor night.' (Rev. x. 9-11) The Christian pleads day and night, in season and out of season, for the souls of his fellows. The efforts of reformers who aim only at the amelioration of man's earthly condition, he deprecates, for they only succeed in making this life attractive, causing man to love the things of this life, diverting attention from the interests of the hereafter, and ending in the damnation of souls. The slave, despised and doomed to unpaid toil, with no possessions to attach him to this world, is more inclined to dwell on the future, and to keep in mind the promises of his Saviour than he who enjoys freedom, and is surrounded by the pleasant things of this world. How wicked then are they whose labors are directed toward the emancipation of slaves. The poor, struggling man who finds this world a place of hardship and weariness is more likely to lay up treasures in heaven, than the man who has some means and opportunities for earthly enjoyment. How cruel then is the man who tries to remove poverty! The Christian is sternly opposed to what is called human progress. Whatever adds to the beauty and attractiveness of this world, diverts attention from things heavenly, and should be discouraged. He is content to live in a hut, and he thinks all men should be satisfied with a similar dwelling place. Does his neighbor erect a palatial residence, surround it with pleasant walks, with trees and flowers, with sparkling fountains, and beautiful statuary, and adorn its walls with pictures and paintings, and add to it every attraction that art and taste can suggest? He views all this with deep regret, for it is an evidence that his neighbor loves the world and is neglecting to think of God, the Devil, Heaven, Hell, and his immortal interests. The great industrial pursuits of the age, and its secular enterprises he views with painful interest. They are evidence to him only of worldliness and wickedness. They are a positive denial of the comparative worthlessness of this life, and the insignificance of human effort unaided by faith and prayer. So the Christian implores God to touch the hearts of men and turn their thoughts from earth to heaven, from railroads, steamships, telegraph lines, banks and stocks, manufactures and mechanical inventions, government reform, agriculture stock raising and fruit culture, and other worldly objects and pursuits to the world of spirits and the fate of their undying souls. His mind is often disturbed with grave doubts and painful anxiety whether he himself will be saved or damned. Is he really a child of God? Has he been truly converted? Will he persevere unto the end? Is he one of the elect? At times he is not quite certain that he can answer these questions affirmatively. In his happy moods he feels confident, in his hours of gloom and despondency he is full of apprehension, uncertainty and anxious forebodings. The pious poet has expressed his feelings—

" 'Tis a point I long to know,  
Oft it causes anxious doubt,  
Do I love the Lord or no,  
Am I his or am I not."

" Who shall resolve the doubt  
That tares my anxious breast;  
Shall I be with the damned cast out,  
Or numbered with the blest."

Of course such a condition of mind unfits him for business. His house, his stock, his books, if he is so worldly ever to possess any, are neglected. He mourns the greater part of his time. How can he help it in view of the fate of millions of his race? He has, perhaps, an unconverted father or mother, brothers or sisters. How horrible the thought that any of them may "die in their sins" and be received not by the holy angels of God, but by the demons of hell. Some of his nearest and dearest relatives quite likely have died without any "interest in Christ." His mind is tortured with the thought that they are now probably with devils and fiends in the regions of eternal despair, where no voice of love, no sound of hope, shall ever reach their ears, but where from age to age, as time rolls on, they must writhe in agony

unspeakable, and bewail forever their awful fate. With such thoughts his brain reels and his mind is crazed. He sees multitudes rushing down the road that leads to hell. How can he be otherwise than miserable most of the time. The contemplation of the fate of his fellow beings embitters every thought, robs life of enjoyment, and makes the earth "a vale of tears," indeed. He believes that nearly all mankind will be lost. His Master declared "Many be called but few chosen."—Mat xx, 16. "Wide is the gate," said he, "and broad is the way that leadeth to destruction, and many there be which go in thereat. Straight is the gate and narrow is the way which leadeth unto life, and few there be that find it"—Mat vii, 13, 14. "There were many widows afflicted by the famine in Israel, but only the widow of Sarepta deserved to be succored by the prophet Elias; that the number of lepers in Israel was great in the time of Elisha, but that Naaman was the only one healed by the man of God." \* \* Only the family of Noah was saved from the flood; Abraham was alone selected to be the father of the chosen people; of the six hundred thousand Hebrews, none save Caleb and Joshua entered the land of promise; Job was the only just man in the land of Uz; Lot in Sodom, and the three Jewish children in Babylon. Figures so frightful are confirmed by the expressions of the prophets. In Isaiah he reads that 'the elect are as rare as the grapes in the vineyard which have escaped the search of the harvesters, as scarce as the wheat stalks in the fields which have been reaped.' The Gospel adds yet more features to the terrors of these figures. (Massillon's Sermon 'On the Small Number of the Chosen.') The Christian would not be human if he did not mourn night and day. On the street, in the market place, in the palaces of the rich and the huts of the poor, he sighs and mourns over the fate of his race. He never laughs; he never relates an amusing anecdote; never sings a lively song. In view of the terrible destiny of so many of his relatives and friends, and nearly all mankind, how can he excite merriment and turn the thoughts of his fellows from the solemn realities of eternity? The words of Jesus come to him, and in sepulchral tones, he repeats them, 'Woe unto you that laugh now, for ye shall mourn and weep.' (Luke vi, 25). And then he thinks of those other passages so full of promise, and endeavors to derive some comfort from them, 'Blessed are ye that weep now, for ye shall laugh.' (Luke vi, 21). 'Blessed are they that mourn for they shall be comforted.' (Mat. v, 4). There are moments when he would fain leave this wicked world and be with Jesus and the angels. He sings of the vanities of earth and the glories of heaven—the worthlessness of all worldly things, and the richness of Christ's undying love. To his Saviour he sings:

Nothing on earth do I possess  
But thy pure love within my breast;  
This, only this, do I require,  
And freely give up all the rest.

OR

On Jordan's stormy banks I stand,  
And cast a wishful eye  
To Canaan's fair and happy land,  
Where my possessions lie.

When I can read my tit's clear  
To mansions in the skies,  
I'll bid farewell to every fear,  
And wipe my weeping eyes.

These mansions are to be his recompense for living in a hut in this world. He says in effect, 'The sinner has his good time here; I will have my good time hereafter.' Although there are times when the Christian is impatient to leave this sinful world, generally he is not so. He is so filled with fear and trembling, so doubtful whether he is really in a condition to leave the world with the certainty of salvation, so fearful that he may wake up to find himself in hell, or to hear the appalling words, 'Depart from me ye cursed into everlasting fire, prepared for the devil and his angels,' that he often looks forward to death with misgivings and fear, and cannot help wishing he had never been born. An unbroken, everlasting sleep seems infinitely preferable to the liability of an eternity of torture. He pours out his soul in prayer, makes audible his grief, when from the extreme of despair he passes to the opposite extreme of rapture, as he recalls the promises of the

Gospel, contemplates the glove of Christ, and dwells on the 'Saints' everlasting rest.' The tears leave his eyes, and his heart, nearly bursting with grief but an hour ago, is now full of joy. But his happiness is of short duration, for the doubts as to his acceptance as a child of God return, and the terrible fate of relatives and friends, and the sufferings of the lost millions of his race stare him in the face, and he returns in the bitterness of his soul to pleading, mourning and weeping. He believes in a great, personal Devil, and ascribes every evil thought and every misfortune to him. His remedy is fasting and prayer. Does a doubt enter his mind in regard to the truth of his system of faith, it is the whisperings of the Evil One; his mind dwelt upon the pleasures and attractions of this life, the Devil was at work trying to seduce his soul; have the smiles of a beautiful maiden made his heart flutter and caused him to feel the enchanting influence of woman's society, he is confident that Satan was trying that method to win his soul from Christ. Indeed he thinks the Devil has filled the world with snares, and he is ever watchful lest he and his emissaries deceive him, make him love the world and the things of the world, and finally destroy his soul. I have not had time to deal at any extent with the moral portion of the Bible, and have not touched on the historical. This is in accordance with a concession made by Mr. Burgess, to whom I explained I should not have time to do it justice. I have shown you that the Bible contains morals that are erroneous, and that it is of human origin because it is contrary to science. I have also shown that the main opinions were borrowed from pre-existing religions, therefore claim to have established my position.

(This Report will be concluded next week.)

### Challenge to B. F. Underwood.

The following challenge to B. F. Underwood to meet Mr. Marples in debate, appeared in the "National" of last week. If the debate transpires, our subscribers may depend on a verbatim report:

DEAR SIR,—At the close of the debate lately held in Napanee, Mr. Underwood intimated that that we should have to meet again in the future, and possibly in Toronto. I beg, therefore, through your impartial journal to send to Mr. Underwood the following challenge:—

I will engage to meet him in Public Debate, in the city of Toronto, at the time and place suited to both parties, and on the propositions discussed at Napanee, viz:—

"1. That Atheism, Materialism and Modern Skepticism are Illogical and Contrary to Reason."

"2. That the Bible, consisting of the Old and New Testament, contains evidence beyond all other books of its Divine Origin."

I will maintain the affirmative of the above if my opponent will support the negative.

Should Mr. Underwood accept this challenge then we can arrange details for the debate.

Yours very truly,

JOHN MARPLES,  
Presbyterian Minister.

Toronto, Aug. 9, 1875.

### JUST PUBLISHED.

CREATION VS. EVOLUTION, a lecture delivered by the Rev. Geo. Holmes, Aylmer, in reply to B. F. Underwood, of Boston.

POPULAR OBJECTIONS of Christians to Infidelity, a reply to B. F. Underwood, by the Rev. Wm. McDonagh Aylmer.

THE PROPHECIES of the Bible proved True by the Light of History, by the Rev. W. McDonagh, Aylmer.

Copies of any of above sent by mail on receipt of five cents by the publisher of BOTH SIDES.

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# BOTH SIDES.

VOL. I. NO. 8.

"Truth is mighty, and will prevail."

MONDAY, AUGUST 23, 1875.

## THE AYLMER DEBATE

BETWEEN PROF. O. A. BURGESS, PRESIDENT N.W. CHRISTIAN UNIVERSITY, INDIANAPOLIS, AND E. F. UNDERWOOD, OF BOSTON.

### FOURTH DAY.—(CONTINUED.)

MR. BURGESS' last reply.—I will proceed to review the speech just made by my opponent, and while the main part of it is fresh on your minds. It was almost as good a story as the one about the ark and its contents. He very properly leaves the audience to judge of the merits of his essay, as I shall do. What would he say if I were to make such a speech as that partly real and partly burlesque. Condemning a certain few of the precepts which Christ gave to his twelve apostles, does not effect the substance of the Christian religion. He goes on to tell you that a Christian is a man who neither works, saves, enjoys the world, etc., and who exercises prayer, in and out of season, and in all sorts of seasons. Is any one here to be carried away by the force of that, as the object of the New Testament teachings. First, he admits a very important principle. I will hold him closely to the one great principle. That is, if he should prove (which he has failed to do so far) that the Jewish religion was established from other religions, that it does not prove the Jewish religion to be of human origin. He says that when he has proven it to have been derived from pre-existing religions he has proven it to be of human origin. If that is not surrender, I do not know what a surrender is. He has to prove that the Word of God and the New Testament are of human origin, but he says that he has only to prove it to have originated from other religions. Does the proposition say so? Not so. The point for him to prove is, where did it have a beginning. Origin means beginning, and human means man. And when he asserts it, he asserts that it is of human origin, and he must prove that it had a beginning with man. His reply to my argument as to whether or not the customs and the times of those nations did not demand the orders laid down in the Bible, he says, without offering proof, that he knows they did not demand them. In regard to the killing for the religion affair, he puts the argument back and does not meet it. I said that the Bible taught that the man who seduced another from his faith in God should be put to death. It was right that they should have the right to punish he who enticed and seduced another man away from the religion and opinions which he held dear. It was not putting him to death for his religion, it was putting him to death for enticing another away from his religion. If he will open the New Testament and read the sermon on the Mount, he will find that the apostles were with him when he delivered those precepts, and that Christ taught them those sayings. They were all addressed to those men who were to become his ministers, and carry the doctrines all over the world. That was far from teaching men not to be industrious and

economical. Why the great apostle Paul calls the man worse than the Infidel, who does not provide for his own household. All that my friend said that the New Testament taught that Christians had to do has nothing at all to do with the subject. Then the submitting to magistrates. He would have you believe, too, that you must submit yourselves to the powers that be, and that in respect to political governments there was no right to throw of an oppressive yoke. What was the object of that teaching? It was to show that Christianity was under a special law, and that it was better to submit to the persecution of a government than to rebel. That, however, has nothing to do with the morality of the New Testament. That is what he has to prove. Is it bad to submit to the laws of your Dominion Government or that of the United States. If they are bad morals why not blot them out? In referring to the Woman's Rights question, he said that the women could not be ministers, and should not be heard in the church, and should have their faces veiled. Do the ladies present this afternoon fully admit all the gentleman has argued. The ladies here this afternoon have perfect liberty, they have their faces uncovered, and where is such a state of things to be found in any other than Christian countries which have accepted the true teachings. He gets down to poor Adam again I have a good deal of sympathy with Adam. The fix that he was in was that Eve was the only woman in the world, and if he lost her he could not get another. His story about the lightning rods, etc., was all very well and proper, but it was not in accordance with Scripture teachings. Having passed over his main objections, let us see what the whole can be summed up in. I will give it as nearly as I can. First, he claimed that the religion of the Old Testament is borrowed from the Egyptians. That the Trinity and the New Testament religion was borrowed from the Buddhist. These are his only claims for the human origin of the Bible. He had no well founded objection against the morality of the Bible. The selling a wife, killing a man for his religion, the murder of the innocents, that women should be veiled, etc., have all been refuted. That is the meaning of his speeches as I understood them. Let us see what answer I gave. First, I have shown you that the Hebrew religion is not borrowed from the Egyptian, in any of its leading and especial features. I have shown that the Egyptian religion was a Polytheism, and that all the Hebrew was, was the worship of one God, —or Monotheism. I then asked how Moses got rid of all his Polytheism in one day. The first utterance of Moses was, 'Hear, O Israel! The Lord thy God is one God!' Again, I showed you that the Egyptians could be traced back as having descended from one of the sons of Noah, and said that through Noah's son, the one God idea was from God himself. But he says that it is an absolute impossibility to trace back to the beginning. He has woke up to that has he when he held me so fast to that in the discussion

of the first proposition. I have shown that the unity of a God, etc., was peculiar to the Hebrew religion, I have shown you in referring to the Buddhist religion that the incarnation, as given there, is strikingly dissimilar to that of the New Testament and of Jesus Christ. That the idea of three in one, only existed in the older forms of theology. I next gave to you, my idea of the trinity, as being of God, of God the Son, and the Word. He merely says in answer to this, that when he has proven it to have originated from the Egyptian religion he has proven it to be of human origin, I showed you how he used the argument of race and climate when it suited him yet denied me the same right. I demanded him to show where the Bible taught bad morals, and then said that in order to prove them to have been bad then, he must make us acquainted with the manners and customs of the day. By giving us that, he would give us a true standard to judge by. In referring to the killing of men for their religion, I showed you that he had misunderstood or misrepresented the Bible. He said that he knew that the times did not demand that the people should be killed, but he does not show what was the condition that those people lived under. Then again, I contended that there must have been something in slavery then, that we do not understand to day, or else people would not voluntarily have embraced slavery. I refuted the statement that Christ taught that man should not work; but that he rather taught him to be economical, to be just, to be orderly, to be pure, to love God with all your heart, and to love your neighbor as yourself. That finishes all that I have to say, and I leave it to your good sense, and your good judgment, and your good education to decide who is in the right. Mr Underwood and myself have done our best. If I have not gained my point, it is because I could not; and if he has not gained his point, it is from the same weakness, and you and not us are the judges on that matter. I thank you for your forbearance and kindness, and hope that you have learned that an earnest enquiry after truth, can be conducted in good spirit and good order between two opponents. I thank you for your very attentive hearing, and leave you with many pleasant remembrances.

MR UNDERWOOD came forward and spoke a few words to the same purport.

THE END.

TO OUR SUBSCRIBERS.—We take this opportunity of returning thanks to a large number of gentlemen, both Christians and Freethinkers, who have come forward in support of our enterprise. But even with the large circulation that we have already obtained, our paper is far from paying. In fact it is to us very expensive. The verbatim reports of the debates already given, and expenses of travelling cost a considerable amount—more than would be supposed. But we do not regret the outlay, so long as "Truth" is triumphant. If every one of our subscribers would turn missionary and get one new subscriber each, we should soon be in a very prosperous condition. Try what you can do.



# THE NAPANEE DEBATE.

BETWEEN THE REV. JOHN MARPLES, PRESBYTERIAN  
MINISTER, TORONTO, AND BENJAMIN FRANK-  
LIN UNDERWOOD, OF BOSTON, MASS.

FIRST NIGHT.—(TUESDAY, JULY 21.)

FIRST PROPOSITION.—“That Atheism, Material-  
ism and Modern Scepticism are illogical, and  
contrary to reason.”

The Rev. Mr. Marples affirms, and Mr. B. F.  
Underwood denies.

MR. UNDERWOOD'S First Speech, (*Concluded.*)

For any person to come here and to try to prove that it has existence as a personal God, or to speak of its attributes, is to attempt to show that which he has no proof of. Well, he says that God is a spirit! Will he prove that? Will he show what a spirit is? Perhaps he will say that it is not matter. Well, then, what is it? He says ‘not matter,’ and uses the word ‘spirit’ to cover his ignorance, and as a symbol to show that which is above the intellect, and above the comprehension of man. So when I see a certain phenomena, and in defining the cause, I express my ignorance by saying I do not know, and he does so by ascribing it to God. He knows no more about it than I do. When he says God, it is equivalent to my affirmation that I do not know. When we attend a spiritual seance, and see a table move, we cannot think what it is that makes the table move, but by-and-bye a man comes up and says it is electricity, and another a spirit. By his saying so, I cannot see that he has established his position. In my case I confess my ignorance, but my opponent strives to cover his with a word. My friend says that when we discuss the Bible, we must discuss it as a moral subject. He says that Colenso never tried the moral test to the Bible. But Colenso does so. We are perfectly pleased to do so also; we are not confined to an exposure of the inaccuracies it contains, or to the superstitions it promulgates. Colenso takes the 31st chapter of Numbers, and says that God could never have ordered Moses to have gone out and destroy those people whom the officers in the mercy of their hearts had saved. That every married woman and every male child should be destroyed, and that all the unmarried girls should be kept for the soldiery. Colenso says that he cannot keep that book as the word of God. That is the way he takes up the Bible, and examines it morally, not mathematically as my friend says. He further says, ‘If Colenso will take the Bible and test it by the moral standard, and then if it does not agree I will give up the Bible.’ Perhaps before this debate is over, I will present what Bishop Colenso does say, and then my friend will have an opportunity to recant, and come out as an advocate of Free Thought. You may bring forward any truth and we will examine it, and endeavor to do it fairly. But do not let my friend waste too much time in defining matters which are not of great importance in this discussion. Now in regard to consciousness. My friend says that consciousness is described by his opponents as being a rule; and he opposes that idea. I agree with him; but I would not enter into a discussion on what is of no importance in relation to this question. Consciousness is sometimes a most miserable guide. Consciousness is a power, and he says that it is a guide, and that if not throttled it will speak out, and say ‘There is a God. He says that Atheists

say, their consciousness says There is no God; but his, says, There is. Well, my consciousness is not my guide but my reason is. Consciousness is but the creature of the imagination, and the circumstances by which we have been surrounded. There are some here to-night, who believe they should be plunged underneath the water, and others who believe that the water should be sprinkled on their faces. Their consciousness tells them they are right, but they cannot both be right, if there is anything of importance in it. Some people believe that it is not necessary to baptise an infant, and others believe to the contrary. Here in this country it is not right to sacrifice our lives in order to propitiate the Deity, but it is said that some in other countries will throw themselves underneath the wheels of a chariot in order that they may be killed and go to heaven. Consciousness is nothing but the creature of education, and is a power which does not attest anything. Consciousness tells us a line of conduct, but to say that consciousness is on the side of God is as presumptuous as for me to say that it is on the side of Atheism. Consciousness is the result of education, and the circumstances with which we have been surrounded. It may at times seem to speak true, but yet the further experience shows that it spoke false, or directed our actions in the wrong. Is not that the case with the heathens that I have referred to? He says that the existence of God has nothing to do with physics or mathematics. Before he gets through with this debate, he will perhaps apply to these very things for assistance to prove the existence of God. He says that he believes in the existence of a personal God, because it is taught by the frame of nature. Well, let him bring forward his evidence, and we will examine it. Let him, by a process of induction or deduction show how it will prove the existence of a God. He says that the existence of the animal and vegetable forms of life, prove the existence of God. Since he has made the statement he must prove it. Thus, he says there must be a self existing independent God, and that God is Jehovah. I do not believe that it can be proven. We must have it sustained by some proper evidence—by some testimony in accordance with reason. We must have the facts put to the test, and see if they come up exactly rational. We must reason this as unprejudiced men, not as men who believe in an idea, because their fathers believed in it before them. I have defined what I conceive Materialism to be; that it is a belief in the existence of something, no one will deny. We exist and the external world exists around us. It cannot be made more clear by logic. Here we have an external world, and if we say with Berkley ‘There is no matter,’ we can reply with Byron, that

‘If Berkley says, There is no matter,  
It does not matter what Berkley says.’

We can conceive no idea without a previous conception, and we can have no idea without a previous conception. When I see my friends genial face beaming with good nature and kindness, and then turn away from it, I have an idea of it, that is a confirmation of what I have said. That is the second principle of materialism. Another is, that matter is self-existent, that it cannot be added to, that it cannot be diminished. That no part of matter can be put out of existence. That it ever exists the same in quantity. Though not in possession of a solid form or in a gaseous condition, yet the amount is the same. Therefore we say that since matter will not admit of destruction, it will not admit of creation. Then it

must create itself. Therefore we get rid of the necessity of a great anthropomorphic being existing outside the universe, who awoke up out of a sleep of ages and tosses a universe into existence.

MR. MARPLE'S second speech—I suppose now, it will fall to my lot to take up most or all the points placed before you by my opponent. In the first instance, he paid me a great compliment by acknowledging my conduct to be courteous. Next he said that my speech was somewhat desultory, I leave the audience to judge whether it was desultory or consecutive. The third point was in regard to Atheism. Atheism he contended was not a denial of the existence of a personal God. I hold in my hand a periodical just started called BOTH SIDES. This paper has just been published at Aymer, and is to be devoted to the publication of debates of this kind, and for written discussions on the same subject. It is a very useful little paper. In the first number of this periodical is a short article by Warren Chase. The question is, “What is Science Doing?” The writer names a number of things, and says that some years ago the Bible account of the creation was overthrown with a number of other opinions. He also says, “Now comes Tyndall sweeping away Jehovah with the other heathen gods.” I ask if Mr. Tyndall has swept away Jehovah, does not Mr. Chase bring this as an idea that Jehovah is not in existence. If not, then I ask in the name of common sense, what does he mean? My opponent says he does not deny the existence of a God; he only says that he cannot see that there is sufficient evidence to believe there is a God. Is Mr. Underwood sincere when he says that he is ignorant, and blind, and cannot see. Can we believe that, Mr. Chairman, and ladies, and gentlemen. Supposing now that I am spared until to-morrow morning, and until noon, and if it be not cloudy we shall see the sun. Suppose I shut my eyes, and I say I cannot see the sun, you would say, open your eyes and then you can. I do so and immediately see the sun. I will say to Mr. Underwood, open your eyes to the light which shines all around. Mr. Underwood takes exception to my definition of matter. I asserted that Materialists believe and Materialism asserts that there is nothing in the Universe but matter. But, my opponent says that they believe in something else—they believe in space. Then I would ask what is space; and if he is so blind and ignorant, how does he know what is space? If space is in existence, then it is something, and if it be something it is either physical, mathematical or moral. And if my friend says he knows there is space, because he can see it, then it is matter. Because anything that is patent to any of the five senses must be material. If it is not matter, then it does not exist, and if it cannot be subjected to a moral or mathematical test, then it is physical. My opponent says that my definition of scepticism was not quite sound, and said that scepticism had always reference exclusively to religion. Does he mean to say that there are no sceptics on certain of the sciences, and many other subjects which have been presented to the human mind? Scepticism, I contend is moral doubt, whether applied to physical or to moral subjects. My opponent granted in substance the soundness of my definitions of truth; but seemed to forget the adjective which qualified the noun nature. He says that I said “truth was an agreement of our ideas with the nature of



things; and says that "it was an agreement of our ideas with the real nature of things." I could show that there are three kinds of logicians if I had the time to go into an argument. All fallacies arise from one of two things, either from correct argument from false premises, or false argument from correct premises. I would say that my definition was 'an agreement with the real nature of things.' He referred to the rod in the water appearing bent, and yet not being bent. It does not effect me, for it is the real that I referred to, not the supposition. Then in regard to physical, mathematical and moral truth. My friend said that I made a distinction when there was no difference. Would he say that there is no difference between a piece of iron and an abstract thought in my brain? The fact is, that in truth there is a physical truth according to physical subjects. There is a mathematical truth, according to abstract or mathematical subjects. There is a moral truth according to the word of God, and that is the truth of the Bible. My opponent referred to Mr. Doddwell and I thank him for the opinion he expressed and believe the same. The old book, which is so much abused has a passage "the fool hath said in his heart, there is no God." None but a fool like Mr. Doddwell would look among all the men, women and children in the world, Gods and angels and say that he had never met a person superior to himself or equal to himself. I asked him, if, I were to understand him to say that he was the best man in the universe, and he answered in the affirmative in referring to his goodness, and set himself up as a God, and said "Glory be to myself." And my friend says, he was a great fool even if he did have the form of a man. My allegation of matter was opposed. Well here, is an abstract from the 'Logic of Atheism,' three lectures delivered by Henry Bachelor, in reply to George Jacob Holyoake the great English Atheist, of a few years ago:—

"Preliminary to our undertaking, let me request your attention to one remark on the medium of mind and matter. What matter is, or what mind is, in itself, beyond the qualities or properties of either, or whatever you may call their powers, I cannot tell. All that I can say is matter is that something which makes itself known to either of my five senses, or to all put together—namely, to my sight, hearing, taste, smell, touch. Now, mind has not qualities with which these five senses can communicate. You never saw, heard, tasted, smelt, touched your will, your consciousness, your reason, your memory, your conscience, your emotions, your love of the beautiful, the picturesque, the sublime. When Mr. Holyoake affirms that 'spirit is only the negation of matter; he asserts what is false. That spirit is the negation of matter I allow. That it is only the negation of matter I deny. It is perfectly philosophical to say that mind is not matter, because matter never showed to us an attribute of mind, and mind never exhibited an attribute of matter. I never saw, heard, smelt, touched or tasted a thought, a remembrance, a mental sorrow, or a pang of consciousness; and no man has ever rendered it the most remotely probable that matter can think, reason, remember, fear, hope, agonize, or rejoice, be miserable or happy. If, therefore, anyone tells me of something that reflects, argues, recollects, suffers, enjoys every principle of philosophy, demands from me that I declare that that something is not matter; but to affirm that that something is only the 'negation of matter,' and is therefore nothing, is worse than ignorance. Are consciousness, reason, understanding, memory, moral emotion, will, nothing? That something is not only 'the negation of matter,' but is the positive subject of all the collective attributes which we name mind. It would be equally philosophical to say that matter is only the negation of spirit and therefore nothing, as

that spirit is only the negation of matter, and therefore nothing. The majority of the students of nature would rather accept the former conclusion; and if there were any radical contradiction between consciousness and sense, consciousness being the more authoritative, would constrain me to deny the existence of matter rather than the existence of mind. But matter and mind are both made known to us by evidence of equal weight and potency. Our nature constrains us to regard matter as the positive something which is not mind, and to regard mind as the positive something which is not matter. Mind and matter are alike positive realities considered apart, or negative of each other when brought into comparison, and both for the same fundamental reasons. Their existence and their differences are testified by the same laws of evidence, and their acceptance or rejection must philosophically stand or fall together."

To-morrow night I will strive to establish the existence of a self-creating and powerful Jehovah.

MR. UNDERWOOD'S second reply.—It will be remembered that the proposition is, "That Atheism, Materialism and Modern Scepticism, are illogical and contrary to reason." I submit to you whether this proposition so far has been proven, or whether there is any promise of its being done. That much, has not been done. I wish him to go right into the subject at once, and throw aside those unimportant matters, and show you what demonstrates the existence of a God. They say, look at the eye, the brain, the heart, the human anatomy and ask do not those wonderful organizations prove the existence of a God? I want to show where they do not, but lead to a *reductio ad absurdum*. I deny that this argument proves the existence of a personal God, and I do not wish to spend time or breath upon subjects having no importance in the debate. Let him bring forward his argument and not attract people here to-night for nothing. He quotes from Warren Chase, and then says he does not know who he is. He is a Spiritualist and a lecturer in the United States, and certainly not an authority upon this matter. His statement that Tyndall had swept Jehovah away is not denying my statement; and because Tyndall—he does not say there is no God, but he simply says that it is a power, an hypothesis for which there is no evidence whatsoever; he says there is no evidence for the existence of a God; he may have swept it away, using the word in that sense. I do not admit that that is a right definition of Atheism. He says that I am travelling through the United States and Canada, and that I am blind and cannot see. He wishes you to infer that I go about teaching the public that I am blind and cannot see. I give philosophical lectures, and try to teach people facts about it. I do know something, and never tell them that I am blind. I do not do that any more than he does in occupying his time in saying that he cannot see the people. Tyndall does not say that he does not believe in God, but he says he has no evidence. What is a personal God? My opponent speaks in one breath of a personal God, and with the next of the infinity of God. Because I believe in the infinity of the Universe, I cannot believe in the existence of a personal God—in a being that is limited like man, with a form like man. The mere existence of form affirms that God must have had a beginning. We give to God the virtues of man, and

say that it is unknowable, and of which we have no personal knowledge. What is a personal being? It is a being that is made like man, that feels, and thinks, and reasons, and argues. What is reason? It is a faculty by which we compare the past with the present. Reason is that by which we can come to a conclusion. All beings that have reasoning faculties must be finite. What is the next attribute of a personal being? Hope. Hope is made up with uncertainty and desire. What is next? Ideality or imagination. Would we say a thing that we did not imagine. Personality implies finitude, and could not be applied to that power which he calls God, unless he wishes to build up an anthropomorphic God. My friend in arguing says, how do I know that there is space, and I reply that I get a knowledge of it by the five senses. If we had no sight, nor feeling, or knowledge by our senses, we could have no idea of space. He says, what is space? He says that it is either physical, mathematical or moral. I know that it is mathematical, because we can measure it. If this world were struck out of existence, we could imagine that there could be two points a mile apart; that there are two points ten miles apart, and so on through all the space which the mind of man has roved. My friend says that there are all kinds of scepticism. Very true, but what kind are we here to discuss. Is it whether it is true that there are mermaids, which live in caves in the bottom of the sea or sport on the waves, ever combing their hair and looking in a glass—

(Mr. Underwood, through a mistake, was deprived of several minutes of his time.—ED.)

END OF FIRST DAY.

SECOND NIGHT.—(WEDNESDAY, JULY 22.)

MR. MARPLES' third speech,—It will be my business this evening, in opening this discussion, to endeavor to place before you some of the points made in support of the proposition read before you. I endeavored last night for the most part to place before the audience the law and the rule by which this debate should be conducted, and the source and the authority for part of the subjects under consideration. In the first instance I endeavored to define reason as rationality or human consciousness; next, defined logic as the art of using reason well in our enquiries after truth; in addition to that I endeavored to define truth as being, in the abstract, an agreement of our ideas with the real nature of things. These definitions were for the most part accepted by my opponent. The truth, then, I intimated to be in accordance with logic should be of three kinds, first, the physical; secondly, mathematical; and thirdly, moral. The physical truth is that which is patent to one of the five senses—anything material. You have the knowledge that you are sitting here; that knowledge is physical truth. The second being mathematical, is made patent or demonstrated to our senses by means of measurement or calculation. Moral truth is supported by testimony; it accords with our consciousness, with spiritual inspiration, with true analogy. These are some of the leading points of the law of appeal in this debate, and now it will be my business this evening to place before the audience:

(Continued on page six.)



## Methuselah Again ! !

To the Editor of BOTH SIDES.

SIR,—“Bible-Reader, ‘Not Believer,’” has once more returned to his congenial avocation of drawing unwarrantable inferences from history, sacred and secular. In reference to the “advice” so gratuitously tendered me, I will reply, “physician heal thyself,” and may also add that I am, on all occasions, quite as ready as my opponents to concede each and every individual the right of private judgment, on all matters coming within the range of human knowledge, and am ever prepared to exercise the utmost charity towards those honestly holding sentiments, however much at variance with what I may conceive to be truth; nevertheless, I am free to acknowledge that I am not yet in possession of a scrap of evidence, calculated to produce the shadow of a conviction in my mind that either of the gentlemen with whom I am contending, are actuated from other motives, than the most sinister and unworthy, in their much vaunted reading of the “inspired volume.” I confess this is the impression left upon my mind, after carefully, and I trust unprejudicially, reading the various productions emanating from their pens. I might now leave the question where it is, resting my case with the intelligence and good sense of your readers, persuaded as I am that the transparent sophistry of the crude article under review, will fail to unsettle the faith of the weakest believer. The oftener “Not Believer” writes on the subject the more fully does he demonstrate the weakness of his cause, and the more completely does he exhibit the untenability of the position he so arrogantly assumes. After all the twaddle he has written, when confronted with facts, in order to extricate himself from the uncomfortable situation in which his temerity has placed him, he is obliged to “confess that neither point can be very satisfactorily proved without a deal of supposition.” In view of the fulsome manner in which the “challenge” to account for this was thrown down “to any minister of the Gospel” by this would-be-intellectual gladiator, the confession he now makes is certainly a humiliating one, and amounts to a virtual abandonment of the point at issue. Says he, “neither point can be satisfactorily proved without a deal of supposition.” What masterly logic, to be sure! According to my ‘learned friend,’ a point can be proved by supposition. Unfortunately for him, while this species of logic might pass muster in Eton College, it will not stand the test of ordinary reasoning in a discussion of this kind. If a point could be proved by supposition, I should at once and forever relinquish the field in favor of my friend, fully realizing my own inadequacy of successfully carrying on a controversy with an opponent possessed of so prolific an imagination. He asks, ‘Why not be honest, Veritas, and confess it is impossible to make the story agree?’ My reply is that such a question, coming from such a source, sounds very much like Satan rebuking Sm.” The quotations he makes from Josephus and Smith have no relevancy to the point under discussion. In my former reply, I indeed supposed nor assumed anything. I denied the assertion that the Bible once more contradicted itself in reference to the age of Methuselah. The assumptions and assertions are the exclusive property of my opponent, and constitute his entire stock in trade. Strip him of these and he has absolutely nothing left. They alone supply the foundation upon which he has reared the dimsy edifice

of whose ungainly proportions he is as proud as Lucifer. He asserts that in order to prove my point I must assume that the patriarchs might have lived over the number of years given. The exigencies of my position necessitate me to do nothing of the kind; moreover, I am under no obligation in this discussion to prove any point, the burden of proof resting with my friend, he having the affirmative of the question. But, has he proven anything? No, indeed. He has assumed and asserted without measure, but merely this and nothing more, and should the gentleman live until he were as old as Methuselah himself, he never could substantiate his unfounded statements.

He might have saved himself the unnecessary trouble of quoting from Smith's Dictionary of the Bible in reference to the ages of the patriarchs being a statement of real facts. That is the very thing for which I am contending, he is the individual who denies the teaching of the Bible in reference to the great longevity of the patriarchs, and in order to make good his position he quotes a short extract from Josephus, wrested from its proper connection with the view no doubt of creating the impression that that eminent historian entertained doubts in regard to the truthfulness of the Bible declarations on the subject. The language of Josephus on this very point is as follows:—“But let no one, upon comparing the lives of the ancients with our lives, and with the few years which we now live, think that what we have said of them is false, or make the shortness of our lives at present an argument that neither did they attain to so long a duration of life.” \* \* \* \* \* Now, I have for witnesses to what I have said, all those that have written Antiquities, both among the Greeks and barbarians, for even Manetho, who wrote the Egyptian history, and Berosus, who collected the Chaldean monuments, and Mochus and Hestiacus, and besides these Hieronymus, the Egyptian, and those who composed the Phoenician history, agree to what I here say; Hesiod also and Hecataeus, Hellanicus and Acuselaus; and besides Ephorus and Nicolous, relate that the ancients lived a thousand years. \* \* \* \* \* So much for the testimony of Josephus. “Not Believer” says that his ‘authority for the 599 years, 1 month and 17 days, is the 11th verse of the 6th chapter of Genesis, and adds that he has as much right to accept that as truth as Veritas has to go to verse 6th.’ To be sure he has, but the difference between him and me lies in the fact that while he rejects the Bible as having no claim to be regarded as of Divine origin, I accept it as such, and am satisfied to rest on its promises for time and eternity. I therefore do not reject the 11th verse. I accept its statements regarding them as being in full harmony with the 6th. I am more than pleased to understand, however, that my friend receives the 11th verse as truth; the reception of even that much truth augurs hopefully for his future, for who can tell but it may prove the leaven that shall leaven the whole lump of error which has so thoroughly obscured his mental vision so that he cannot or will not see the truth, and poisoned his mind against the reception of it. As remarked in my former article, the 6th verse positively states that ‘Noah was 600 years old when the flood of waters was on the earth,’ and the 11th verse declares precisely the same thing only another form of expression is employed. But, says my friend, ‘I should never imply that he meant that Noah was 600 years old when the flood began; if so, why does the writer make the distinction in speaking of the commencement of the flood, by saying in the 600th year of Noah's life in the 2nd month, the 17th day.’ I have already shown that the 2nd month and 17th day alluded to in this verse has primary if not sole reference to the 2nd month of the year of the world, the 1657 year from the creation of Adam, and not to the 2nd month of the year in which Noah would complete his 600 years. This opinion is corroborated by Josephus, who

says in speaking of the deluge:—“This calamity happened in the 600th year of Noah's government (age), in the 2nd month, called by the Macedonians Dios, but by the Hebrews Marchesuan.” If Noah was only 599 years, 1 month and 17 days old when the flood began, he would be only 600 years on the first day of the first month mentioned in the 18th verse of the viii chapter, and at that time there was no flood on the earth, for the waters were dried up from off the earth; indeed, we are informed in the 11th verse of the same chapter that when the dove returned unto the ark, with ‘an olive leaf plucked off; Noah knew that the waters were abated from off the earth.’ This incident occurred on the 17th day of the eleventh month, 13 days at least before Noah could have reached the end of his 600 years, and unless we accept the plain, unvarnished statements of the text that ‘Noah was 600 years old when the flood of waters was on the earth,’ we shall be led into hopeless confusion and error. My opponent demands ‘the right to suppose that in every instance the patriarchs died before the number of years given.’ Well, the demand is rather extravagant, and made with a fair share of pomposity, but notwithstanding I have no serious objections to it, more particularly if granting the request shall result in enabling our mutual friend to shuffle off the coils in which at present he appears to be entangled. But it strikes me rather forcibly that he has already availed himself of the assumption involved in the demand, for before he could succeed in manufacturing a contradiction in the Bible account of the flood, he was necessitated to resort to the crafty expedient of assuming that Noah was only 599 years, 1 month and 17 days old when the flood began, although the narrative gives his age at 600. As it is a poor rule that will not work both ways suppose that I assume a little by way of variation. With his permission, then, I will assume that Methuselah died when he was 968 years, 1 month and 10 days old, that would be seven days before the commencement of the flood according to “Not Believers” own calculation. Should my friend reply that the Bible gives that patriarch's age as 969 years, I answer, yes, it does, but it also gives Noah's age at the commencement of the flood as 600, and if he has a right to his assumption, I have an equal right to mine. We are further assured by this same gentleman that the vi and vii chapters, frequently contradict each other, and he proceeds to point out the manner, by saying that in chapter vi. God is represented as ‘ordering Noah to take into the ark two of every living creatures, and in chapter vii. God supplements the order by telling Noah to take in seven of every clean beast and fowl of the air and two of the remainder.’ Where is the contradiction here? Does my friend understand the nature of a contradiction? I am rather inclined to be charitable, and fancy that he does not. He labors to give the idea that Smith in his Bible Dictionary admits a contradiction between these chapters. Smith admits nothing so absurd. He does favor the opinion, however, that some portions of the book of Genesis is a compilation, and that it is possible the author availed himself in its composition of earlier documents. The vii. chapter more minutely details the instructions given to Noah than the vi., and that is all. If it said that Noah was commanded by God to take seven pairs of all animals, clean and unclean, into the ark, then might it be inferred with some show of reason that there was a contradiction between the two chapters, but this it does not say. All attempts in the past to involve the Bible in self contradiction have proved futile, and the present abortive efforts will follow in the wake of its predecessors. The truth of God stands upon a basis more firm than the pillars of Hercules. For centuries it has triumphantly braved the most strenuous opposition of its most virulent antagonists, and to-day though venerable with years, it stands forth in all its pristine glory and splendor, unscathed by fiercest conflict and undimmed by the lapse of ages. And it shall continue on its mission of mercy soothing the pillow of the dying, and pouring the balm of consolation into the heart of the sad and sorrowing—long after its calumniators and traducers shall have passed into merited oblivion and

“Returned to the vile dust when they sprang,  
Unwept, unhonored and unsung.”

VERITAS.



# The Infancy of Jesus.

BY ZETETIC.

Written for BOTH SIDES.

PRIOR to, and even for a considerable time after the nativity of Jesus the Nazarene, it was customary for the followers of any man who had either distinguished himself by deeds of valor, or by wise legislation, to ascribe to him descent from one of the multifarious deities, with which the imagination of man had peopled space, and even the unknown portions of this globe. During the lapse of time, the practice became so prevalent, and the popular mind so credulous, that many did not await the bestowal of the title of God by the populace, but announced it themselves.

Alexander the Great, journeyed to the temple of Jupiter Ammon, situated in the Libyan Desert, where "the oracle declared him to be the son of that God who, under the form of a serpent, had beguiled Olympiss his mother." Romulus the founder of Rome, owed his being to the "accidental meeting of the God Mars, with the virgin Rhea Sylvia, as she went with her pitcher to the spring." The disciples of Plato, believed that "Perectione, the mother of that great philosopher, a pure virgin, had suffered an immaculate conception thro' the influences of Apollo, and that the God had declared to Ariston, to whom she was betrothed, the parentage of the child." The angel told Joseph, to whom Mary was espoused, the parentage of Jesus. "Immaculate conceptions and celestial descents, were so currently received in those days that whoever had greatly distinguished himself in the affairs of men, was thought to be of supernatural lineage." (Draper's Conflict between Religion and Science.)

As with the heroes of antiquity, so with the founders of the great religions. Around the birth of Buddha, is thrown the same story of divine descent, of miraculous and wonderful events that transpired on the occasion of his advent. Mahomet being born at an age more open to investigation than that of any other, is in the mind of his followers generally, entirely free from the story of being of divine lineage; but no inconsiderable number, believe in and repeat stories detailing miraculous events that transpired on the occasion of his birth.

Knowing how common it was in those days, to associate the name of some God, as being the real progenitor of very eminent men is it to be wondered at, that the followers of Jesus immediately after his demise, should promulgate the story of his immaculate conception, and associate his name with that of the God, with whose name they were most associated—the Lord God Jehovah. Is it more to be wondered at, that the Jews, persecuted the sects of the early Christians who believed in the immaculate conception (for all did not), with such relentless fury, when the Christian teachers taught that the God whose name the Jews revered, to whom their forefathers had rendered obsequious homage, descended in the form of a spirit, ravished a virgin, and the result of that unwedded intercourse being the birth of Jesus—called the Christ, the Son of God.

We are called upon by Christians to reject the stories of the immaculate conceptions of those eminent heathens, as false. For evidence that they are false, we are first shown the absurdity of the idea; secondly, the lack of evidence; and thirdly, the contradictory statements. If any investigator should be bold enough to ask if the idea is not

equally absurd in the case of Christ, he is immediately denounced as a dangerous fellow and one to be shunned. His argument is never met. If he should refer to the lack of evidence, they think him an idiot, and point to the New Testament, where there is evidence in abundance. If told, that proof is required exterior to the book itself, we are referred to the interpolation in Josephus. If still brought up to face the foe, they point to the writings of the early Christian Fathers, who wrote a considerable time after Jesus. In truth there is no contemporary evidence outside the Bible, which will bear scrutiny, as proving the existence of Jesus as described in the New Testament. If their third objection to the immaculate conception of other men, the contradictory statements, be brought to face them, they indignantly deny the assertion and assert that there are no contradictory statements in the New Testament relative to the Infancy of Jesus. Here is the story as chronicled in the New Testament:—

During the fifth year before the common account called Anno Domini, a carpenter by the name of Joseph lived in the city of Nazareth, in the province of Galilee: Luke ii, 14. Whether he was an expert carpenter or not, the divine recorder has not stated, but he was the espoused husband of a VIRGIN who was GREAT WITH CHILD. This virgin whose name was Mary, was greatly surprised to find herself about to come a mother before marriage. Her husband not caring 'to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS.' All this was done that a prophecy might be fulfilled in which the child 'was to be named EMANUEL,' Mat i, 19-21, 23. Luke says the angel Gabriel appeared to Mary, (not Joseph), and told her that she should 'bring forth a son, and shalt call his name Jesus,' Luke i, 30-31. The time arrived for this child to be born, and at that period Mary and Joseph had to go to Bethelam, in Judea, to be taxed. Arriving there, they found the inn full, and could get no accommodation. Mary however, "brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a MANGER, because there was no room in the inn." Luke ii, 7. Matthew says that, 'when they were come into the house, they saw the young child.' Mat ii, 11.

The birth of this child had long been expected, and 'there came WISE MEN from the east to Jerusalem, saying, Where is he that is born King of the Jews?' Mat ii, 1-2. Luke says in chap. ii, 'There were in the same country SHEPHERDS abiding in the field, keeping watch over their flock by night,' and the angels of the Lord appeared unto them, and made them acquainted with the birth of the child. Matthew says that after the wise men had worshipped the child, they were, 'warned of God,' and 'departed into their own COUNTRY another way.' Mat ii, 12. The reason of this reticence, as to the whereabouts of the child, was because Herod wished to kill it. Matthew says they departed into their own country, because Herod should not know, and Luke says that the shepherds after seeing the child noised it abroad, and 'returned, glorifying and praising God for all the things they had heard and seen.' Luke ii, 20. When the angels appeared to the shepherds they sang a song, the refrain of which

was 'On earth, peace, good-will toward men,' I will not give the history of the Christian Church to show how much peace it has brought, but content myself with quoting a few of the sayings of Jesus:—

"Think not that I am come to send peace on earth; I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law."—Matthew x, 34, 35.

"I am come to send fire on the earth; and what will I, if it be already kindled. \* \* Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division. For from henceforth there shall be five in one house divided three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law and the daughter-in-law against her mother-in-law."—Luke xii, 49, 51-53.

"And he that hath no sword, let him sell his garment, and buy one. \* \* And they said, Lord, behold, here are two swords. And he said unto them, It is enough."—Luke xxii, 36, 38.

"But those mine enemies, which would not that I should reign over them, bring hither and slay them before me."—Luke xix, 27.

"If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple."—Luke xiv, 26.

"Depart from me ye cursed, into everlasting fire prepared for the devil and his angels."—Mat. xxv. 41.

I might still further show how the prophecy uttered by the angel to Mary, that the child should 'be great; and shall be called the Son of the highest,' was fulfilled when Jesus said, "The foxes have holes, and the fowls of the air have nests, but the Son of Man hath not where to lay his head."—Matthew viii, 20. How the Lord gave him "the throne of his father David," by allowing him to suffer excruciating torments whilst nailed to the cross. See the demoniacal smile which flits across the face of the Father as he gazes from space on the palpitating form and quivering flesh of His Only Begotten Son whose mortal frame is suspended on a cross by means of nails driven through the palms of the hands and the ankles. No pity softens his relentless stony heart, as he sees the beads of sweat collected on his forehead, as with upturned face and eyes beaming with filial submission and love, he utters a piercing cry full of mingled despair and piteous agony Eloi, Eloi, lama sabachthani. (My God, my God, Why hast thou forsaken me.)

The wise men having departed, the angel of the Lord appeared to Joseph in a dream, and told him to take the virgin and child into Egypt because Herod wished to slay it. (Matthew ii, 13.) This he did, and remained there until the death of Herod. Luke says in chapter ii, verse 22, that after the days of her purification were over, Mary "brought him to Jerusalem to present him to the Lord." And "they returned unto Galilee, to their own city Nazareth," verse 39, and went "to Jerusalem every year at the feast of the Passover," verse 41.

I might occupy still more of your valuable space by quoting the prophecies respecting the infancy of Jesus, and contrasting them with the reality, or that which occurred; but having said enough for the present, I leave the subject until another day.

RECEIVED a number of communications, the whole of which will appear immediately. See next week,



(Continued from page three)

in the time allotted to me, some of the arguments upon which I found the belief in the existence of a God. I will state at the start what is known as a very old argument, and called the design argument. It is the one used by Paley, by Butler, and the modern theologians, and is the chief means by which we prove the existence of a God. Now, it is important to have authorities sometimes, even upon matters of this kind; and I will look to get authorities from all sources. I will look equally for it, among our friends as among our opponents. I will appeal to an authority that may surprise some present, and that was the great and noted Infidel, Voltaire, of France. Voltaire says: 'I shall always be of opinion that a clock proves a clock-maker; and a universe proves a God.' I am not afraid to say this evening, that in that respect the sentiment of that great man, though he was an Infidel, thoroughly accords with my own. I will not only endeavor to affirm, but will show to you that there is reason and evidence for the existence of a divine, supreme, personal self-existent, infinite and eternal God. I believe that there is; first, from the frame of the material universe; secondly, from the principles of biology or of life; and thirdly, from the intelligence of the human mind. First of all I will endeavor to establish this position, and think I shall be perfectly able to do so. There is a necessity for a personal, independent, self-existing and infinite being called Jehovah or God. With my eyes I can see matter; with my ears, hear its sound. With my five senses, one and all of them, I can observe the air, space, and the world called the universe. In looking at the subject of philosophy, apart from the Bible, and in examining the opinions of man in ancient and modern times, on the subject of causation, or the beginning of things, I find in taking up a book published in the year 1810. (This book is an enquiry into the peculiarities of physical and metaphysical sciences, intended principally to illustrate the principles of causation and the opinions of philosophers, ancient and modern, in relation to the causation of the universe.) It endeavors to describe the characteristics of the French schools of philosophy. I would just say that as to the cause of the universe, there are three different opinions extant. 'The first is, 'that the universe is eternal.' for that I would say we have not a particle of evidence. We have no physical evidence for believing that ever any man in the world lived through eternity, and cannot say that he saw the world from everlasting. There is no evidence—no mathematical demonstration, that any man can measure infinitude. If my opponent, in speaking of space, wished us to believe it to be matter, and proves it to be matter, he can measure it. Last night he said that he could measure space, and if he can do that, he is 'an infinite person, and we have present this evening a God upon the platform. In opposition to that I maintain that space is not infinite; that it is finite, or else it can never be measured at all. No living being has lived from eternity, and could not tell us that he had seen the world from everlasting. We have just another point, and that is whether we believe that any person ever yet lived from everlasting and could have seen the world forever. If not, we have no evidence to our senses that matter is eternal. In the second place, no mathematician existed from all eternity, consequently we have no mathematical evidence that matter is eternal. Now we come to the moral point. The question is, can

we, by a preponderance of evidence, or inductive or deductive evidence, really make it out to be true that matter has existed from everlasting? Could we, I ask you? Does your consciousness rise up and say yes, we can prove by a preponderance of evidence that matter is eternal. Matter is not eternal, that is to say, we have no evidence that it is. Next, Mr. Chairman, and ladies and gentlemen, the question is, if matter is not eternal, is it self-caused? Have you evidence either physical, mathematical or moral, to prove that there are any elements in matter that can cause themselves to separate into existences without the application of external power. Did you ever see or read of such a thing? If you have testimony to such a statement as that, of matter springing from nothing at all, and rising to individual existences, it is a wonder that we do not have new worlds rising up on the streets as we walk. The matter that we see around us is not able to rise itself into existence. If you believe that it can, you believe more than I do. The third point is, that we account for the existence of a universe by the existence of a personal, independent, omnipotent eternal being, who is not of matter but of spirit, who exists and existed from everlasting. He created the universe. That is the cause. We have millions in the universe who believe that they were created by some wise and intelligent power. We now come to Voltaire, and "I shall always be of the opinion that a clock, proves a clock-maker and a universe a God." Look at the sun, it shines at mid-day, and the moon that casts forth her light at night and all the mighty orbs! Look at the earth and all creation, and these all stand as proof that God lives, and that they are the works of his hand.

The spacious firmament on high,  
With all the blue etherial sky,  
And spangled heavens and shining frame  
Their great original proclaim.  
The unwearied sun from day to day,  
Does his Creator's power display,  
And publishes to every land  
The work of an Almighty hand.

Soon as the evening shades prevail  
The moon takes up the wondrous tale,  
And nightly to the lessening earth  
Repeats the story of her birth;  
Whilst all the stars that round her burn,  
And all the planets in their turn  
Confirm the tidings as they roll,  
And spread the truth from pole to pole.

What, though in solemn silence all  
Move round this dark terrestrial ball?  
What, though no real voice nor sound  
Amid their radiant orbs be found?  
In reason's ear they all rejoice,  
And utter forth a glorious voice,  
For ever singing as they shine  
"The hand that made us is divine"

Now, I suppose dear friends that I have said sufficient just to place the subject before you in a tangible shape, that you can see and understand the ground upon which we found our faith in God. We now come to the second point, and will argue the existence of a God from the principles of Biology or from the principles of life. First, vegetable; secondly, animal; thirdly, rational life. Vegetable life is that of the plants, herbs, trees, fruits. The animal life is that which promotes all locomotion in beasts; besides this we have the life that exists in all intelligent beings, in fact the life of the soul of man. For God breathed into man the breath of life. In relation to the knowledge respecting this life much has been done of late, such as to distinguish certain forms of it. Professor Huxley has written largely upon

Biology, and no doubt has done good services to the world, and aided much in the progression of science. I would help it much in this way; but when science is applied to revelation, I will say that it is invading another province. When they take science and set it up in opposition to revelation, then I will defend revelation, will defend it as being the elements of all true science, which is the knowledge of principles. Another gentleman who has done a good deal in this way, is Professor Tyndall, who has been very much misrepresented and set forth as an Atheist. He says that he is not an Atheist, and therefore declared that he believed in the principles that were divine and omnipotent. Whether he went so far as to express a belief in a personal Deity I do not know, but he does not believe in the self causation of matter. Mr. Chairman, and ladies and gentlemen, here is the sum and substance of Professor Tyndall's theory.

The London Globe says:—"Prof. Tyndall's laborious address to the British Association may be readily summed up by the simple re-statement of a very old argument. An egg contains all the material necessary to form a chick. It holds also, for a time at least, the force requisite to construct the animal out of its component elements. The only thing needed is to set the formative process in action by another form of force, or motion, called heat. But this last must be supplied from without. The sum of Professor Tyndall's researches is precisely analogous. He finds in matter the promise and potency of every form and quality of life, just as the naturalist and the organic chemist finds the organic materials of a chick, and the promise and potency to form one within the egg-shell. But neither the philosopher nor experimentalist can go one step beyond the facts. They are wholly unable to explain the something from without in whose absence neither an egg full, nor a world of life can be called into palpable existence. This is the point at which philosophy again arrives—the old point at which it has been arriving by various paths ever since the first effort to penetrate an inscrutable mystery. The Egyptians symbolized the difficulty, and their inability to surmount it by offering the mysterious egg reverently to their gods. They laid the unsolved problem of the finite at the feet of the infinite. Prof. Tyndall and British Association might learn wisdom, without humiliation, from the ancient idolaters, and emulate their not ignoble submission."

I will go into the third argument in proof of the existence of God, and reason from the intelligence of a human being. This intelligence includes three points. First, a personal identity; secondly, the varied formations or formulata in the mind; and, thirdly, the great power of the freedom of will. Put them all together and I ask you if you believe that anything but a personal, intelligent God could give all these existence and operation; that all the beauty and exquisiteness of formation are but self-created, then I have nothing further to say.

Mr. UNDERWOOD's third speech,—Through a little mistake last night my time was cut short and I was unable to answer some of the statements made by my opponent, and therefore I will occupy a few minutes before I proceed to a criticism of his position, this evening, in noticing some of his statements. My friend got merry over a statement that I made in regard to his definition of truth. I did not dissent from his statement of truth, but ascribed to it, and uttered a warning that the real nature of things be not taken for some illusory appearance. Therefore all the merriment and misconception is exceedingly uncalled for. He asked if there were any difference between a piece of iron and an abstract thought. But did I say that there was not? I said that truth always harmonised with nature. It is true that a piece of iron exists, and that one truth harmonises with another. Further, my friend



said, he ascribed heartily to my conclusion relative to the statement of the Atheist he refers to, and says that the Bible says, 'The fool saith in his own heart there is no God.' And I will tell him that the same book saith, that 'God hath chosen the foolish things of the world to confound the wise.' (1 Cor. i, 27). Therefore God is answerable for the foolishness of the wise men who live. The man who says 'there is no God,' is no worse than he who says that 'there is a God;' for both are dogmatic statements. My friend says, 'There is something more than the negation of matter.' I would ask him to give us something like evidence that there is a real spirit—something that exists as a substance in contradiction of matter. Affirming or reading testimony of something else is not proving, but merely seeking to prove a dogmatic statement by the opinion of somebody else. He asks if the horse is not above man. I did imply that the horse is conscious, and has thought, and has a certain amount of reason. The horse has reason and has consciousness, and has an intellectual organization. I now come to the design argument, and will give it all the consideration it deserves, but I do not think that he gave it satisfactorily. That there is an intelligent being who created and governed the universe, it is said, is evident to every thinking mind. 'The heavens declare the glory of God, and the firmament sheweth his handiwork.' The order, harmony and adaptation, observable in nature, it is said, prove design; design is evidence of a designer, and a designer must be an intelligent being. It is absurd, we are told, to suppose that this orderly world, containing such admirable adaptations of means to ends, can exist independently of a Being who made and governs it. Nothing could have come by chance, it is said, and therefore it is inferred that this universe must have been created by a God. Let us view this famous argument for a moment. God is something or nothing. To say he is nothing, is to say there is no God. If he is something, he is not merely a property or quality, but an existence *per se*—an entity, a substance, whether material or immaterial is unimportant. If he is a substance, a material or Spiritual Being, there must be order, harmony and adaptation or fitness, in his divine nature, to enable him to perceive, reflect, design and execute his plans. If Deity does not reason, does not cogitate, but perceives truth without the labor of investigation and contrivance, he must still possess an adaptation or fitness thus to perceive, as well as to execute his designs. To say God is without order, harmony and adaptation or fitness, is to say he is a mere chaos—worse than that imaginary chaos that theologians tell us would result if divine agency were withdrawn from the universe. If a Being without order, harmony and adaptation, or a divine chaos, can create an orderly universe, then there is no consistency in saying that unintelligent matter could not have produced the objects that we behold. If order, harmony and adaptation do exist in the Divine mind (or in the substance which produces thought, power and purpose in the Divine mind) they must be eternal, for that which constitutes the essential nature of a God, must be the eternal basis of his being. If the order, harmony and adaptation in God are co-existent with him, are eternal, they must be independent of design, for that which never began to exist could not have been produced, and does not therefore admit of design. If order, harmony and adaptation are independent of design in the divine mind, it is certain that order, harmony and adaptation exist; that they are no evidence of a pre-existent, designing intelligence. If order, harmony and adaptation exist, which were not produced by design, which are therefore no evidence of design, it is unreasonable and illogical to infer designing intelligence from the fact alone that order, harmony and adaptation exist in Nature. Therefore an intelligent Deity cannot be inferred from the order, harmony and adaptation of nature. If the order, harmony and adaptation in Deity to produce his thoughts,

and to execute his plans, are eternal, why may not the formation of matter into worlds, and the evolutions of the various forms of vegetable and animal life on this globe be the result of the ceaseless action of self-existent matter in accordance with an inherent eternal principle of adaptation? Is it more reasonable to suppose the universe was created, or constructed by a Being in whom exists the most wonderful order and harmony, and the most admirable adaptation to construct a universe (which order, harmony and adaptation could have had no designing cause), than to suppose that the universe itself in its entirety is eternal, and the self-producing cause of all the manifestations we behold? Is a God uncaused, and who made everything from nothing, more easy of belief than a universe uncaused and existing according to its own inherent nature. Is it wonderful that matter should be self-existent; that it should possess the power to form suns, planets, and construct that beautiful ladder of life that reaches from the lowest forms of the vegetable kingdom up to man? How much more wonderful that a great Being should exist, without any cause, who had no beginning, and who is infinitely more admirable than the universe itself. Again, the plan of a work is as much evidence of intelligence and design, as the work which embodies the plan. The plan of a steam engine in the mind of Fitch, the plan of the locomotive in the mind of Stephenson was as much evidence of design as the piece of machinery after its mechanical construction. If God be an omniscient being—a being who knows everything; to whose knowledge no addition can be made—his plans must be eternal—without beginning, and therefore uncaused. If God's plans are not eternal; if from time to time new plans originate in his mind, there must be an addition to his knowledge, and if his knowledge admits of addition, it must be finite. But if his plans had no beginning; if, like himself, they are eternal, they must, like him, be independent of design. Now, the plan of a thing, we have already seen, is as much evidence of design as the object which embodies the plan. Since the plans of Deity are no proof of design that produced them (for they are supposed to be eternal), the plan of this universe, of course, was no evidence of a designing intelligence that produced it. But since the plan of the universe is as much evidence of design as the universe itself, and since the former is no evidence of design, it follows that design cannot be inferred from the existence of the universe. The absurdity of the *a posteriori* argument for a God consists in the assumption that what we call order and adaptation in nature are evidence of design, when it is evident that whether there be a God or not, order and adaptation must have existed from eternity, and are not therefore necessarily proof of a designing cause. The reasoning of the theologian is like that of the Hindu in accounting for the position of the earth. "Whatever exists must have some support," said he. The earth exists, and is therefore supported. He imagined it resting on the back of an elephant. The elephant needing some support, he supposed rested on the back of a huge tortoise. He forgot that according to his own premise, that whatever exists must have some support, required that the tortoise should rest on something. The inconclusiveness of his reasoning is apparent to a child. Whatever exists is supported. The earth exists. Therefore, the earth is supported; it rests on an elephant; the elephant rests on a tortoise; the tortoise exists, but nothing is said about its support. The theologian says order, harmony and adaptation, are evidence of a designing intelligence that produced them. The earth and its productions show order, harmony and adaptation. Therefore, the earth and its productions have been produced by an intelligent designer. Just as the Hindu stopped reasoning when he imagined the earth on an elephant, and the elephant on a

tortoise, so the theologian stops reasoning when he says, God made the world. But as surely as from the premise that whatever exists must have some support, follows the conclusion that the tortoise rests on something, as it rests on the elephant, does it follow from the proposition that order, harmony and adaptation are proof of an intelligent designer, that the order, harmony and adaptation in the Deity to produce the effects ascribed to him are evidence of an intelligent designer who made him, as the various parts of Nature, adapted to one another, are evidence of an intelligent designer that produced them. This reasoning leads to the conclusion that there have been an infinite succession of creative and created Gods, which is inconsistent with the idea of a great First Cause, the Creator of the universe. Then why attempt to explain the mysteries of the universe by imagining a God who produced everything but himself, and why argue from the order and fitness in the world. It reminds me of the ostrich, that having buried its head in the sand, so as to render invisible its pursuers fancies there is no further need of exertion to escape from the dangers and difficulties which surround it. "Design represented as a search after final cause, until we come to a first cause, and then stop," says F. N. Newman, "is an argument I confess which in itself brings me no satisfaction." "The attempt," says Buckle, "which Paley and others have made to solve this mystery by rising from the laws to the cause, are evidently futile, because to the eye of reason the solution is as incomprehensible as the problem, and the arguments of the natural theologian, in so far as they are arguments, must depend on reason." His. Civ. p. 270. Design implies the use of means for the attainment of ends. Man designs, plans, contrives and uses secondary agencies to accomplish his purposes, because unable to attain his ends directly. But how absurd to speak of contrivance and design in a being of infinite power and knowledge. Man to build a steamship has to fell trees, and hew them into various shapes, get iron from the earth, and smelt it in furnaces, and work it into bolts, braces, nails, etc., hundreds of workmen, carpenters, joiners, blacksmiths, cabinet-makers, painters, caulkers, riggers, etc., labor for months before the vessel can be launched. If man possessed the power to speak into existence a steamship, would he contrive, plan and use means to construct it. On the contrary, would it not come instantly into existence as a complete, perfect whole. But the existence of a steamer, since it is only a means to an end, would be inconsistent with unlimited power in man, if he were able to effect his purposes why should he construct a vessel with which to visit far off lands. Infinite power would enable him to cross the ocean by the mere exercise of his will. It is evident at a glance that the use of means is incompatible with infinite knowledge and infinite power. This argument of my friend in proving too much proves nothing, and demonstrates its own worthlessness, and therefore we cast it on one side. Design implies finity; man designs and has to doubt and use means to accomplish his end, and if he were all powerful would he use that power to construct ships to cross the ocean, or armies to win battles, when he could accomplish his end without, and by those means demonstrate that he is infinite in power. An infinite being would not have to employ means to complete his works; he would not have to doubt before he accomplished his design; that would be the work of man. It is absurd to suppose that a God did all those things. Why does not my friend take up the argument used by modern theologians. He supposes God infinite in every thing, in his power, in his love and kindness. He has power to do everything. And yet the world is so constructed that at every step we take we crush hundreds of creatures, as minutely and curiously formed as ourselves, to death. Then kill one another in numerous battles, and



life has been such a series of reverses, that Solferino and Waterloo, are nothing in comparison. Where is the design in the volcano that belches forth lava, and runs down the side of the mountain, carrying death and destruction with it, and leaving beautiful cities in ruin? or is it when we see such a terrible accident as the sinking of a vessel beneath the waves? or by the exhibition of a motion by which hundreds of beings are hurried to death, and separated from their friends? Where is the design in the thousands suffering in the sick chamber untold pains? Where is the great being who has the power to make man happy, and yet allows the world to go on in all its misery; such misery that it makes one's heart ache to see it, and we would stop it if we could? Where is the design in the thousands of facts which science has brought to light? Why is it that some animals have teeth which never cut through the gums? Why is it that the Guinea pig sheds teeth before it is born? Science makes known and tells us that it is a type of a former life; but to suppose that God made all things in a stereotyped form, is an absurdity. I will show that natural selection brought in adaptation. Adaptation must exist, and no intelligence can be observed in it. Let us suppose a flock of sheep which have been placed in a cold climate. We watch them, and find that several of them die. Which are those that die, those that have the thinnest wool, and afford the least protection against the inclemency of the climate? Those with the thickest wool survive, and propagate their species and peculiarities, and in a few years we have a survival of the fittest, and a generation of sheep adapted to the climate. Then the theologians will come along and say, 'See how God has adapted these sheep to the climate;' when there is in reality no design in it, but adaptation. They forget all about the sheep that were destroyed in the fulfillment of the survival of the fittest. If one condition is an evidence of design, then the thing to which it tends is no evidence of design. Animals change their coats in accordance with their environments at the north. The bears among the icebergs are white, because they were not so easily distinguished from the ice by their enemies, as those of a darker shade, and in course of time their peculiarity of color came to be transmitted to their offspring. Look at the rabbits; those which burrow in the ground are brown. Some change their color every year, and in the winter are like the snow, and in the summer are of a brown color. It is in this way that the color of animals and other peculiarities have changed in adaptation to their environments. My friend says that We have no evidence the universe is eternal, because we have no personal observation of it. Have we any personal observation to prove the existence of God, and yet he believes in it! We say that the universe always existed in the past, will always exist in the past, and is always to exist in the future; because we have no evidence that matter will be destroyed in the future, then matter can not have had a beginning, and thus there is no need of a personal creator. He says that I declare that space is matter; but I did not declare it, I said giving an illustration that we could measure space, and that if it were nothing we could not do it. Since we have or can not see anything that resembles it, we can have no knowledge of what it is like. He says that we can not measure space, but we can. Is not the science of trigonometry founded on the measurement of space. We can not measure the infinity of space, it is true. He says, that if matter is not eternal, it is self caused; but, we believe, that it always existed. As to Voltaire, he was a Theist like my friend, and his statement accounts for nothing as affecting me, even if in history I accept him as an authority. Look at the stars, and the sun, and the moon, and the beautiful planets! Yes, look at them; but how are you going to prove by looking at them, the existence of a Creator. Herbert Spencer says, that the moon and all those bodies do not depend upon a personal Creator, to cause them. My friend says, further, that life—vegetable, animal and intellectual, is a general evidence

of a God, and that Huxley has added materially to our knowledge of those things. I am glad that a good word comes to Mr Huxley, from one of your the logians of this province. He further states, that he will stand up for revelation, for it is best; but he should first examine as to whom is in the right, and throw the wrong aside. The Bible teaches that the order of Creation was, the heavens, earth, light, firmament, dry-land, grass, herbs, etc, sun, moon, stars; fowls, whales and other living creatures; animals, man and it took an infinite God six days to perform this work, and in the seventh day he got tired, and rested, and was refreshed. He made the light before there was any sun: and made a firmament that never existed, and spoke stars into it to give light like nails driven into a board. We have too great an admiration of the Unknown to believe that, far better that this world existed before any human eye was in existence to view it, or that it will exist when all living beings shall have passed away. Far better that idea, than that of a man waking up from a sleep of ages, and pushing a universe into existence. Further, my friend says, that Tyndall is not an Atheist. Well, in what sense? In the same sense as I am, he is of the same stamp, and he tells the theologians so. He says in his reply to his critics:—

"I do not fear the charge of Atheism; nor should I even disavow it, in reference to any definition of the Supreme which he, or his order, would be likely to frame."

He recognizes Atheism, not as that gentleman says, as denying the existence of a God, but that Mystery, rising above all, so inscrutable, which one calls Allah, and another Nature, which Tyndall calls the Unknown. We give it that name instead of representing it by a symbol to cover our ignorance. Quoting from somebody that represents Tyndall, he says "that God produces the power which produces the chicken." That is what I said. Apply external heat to it, and will not the chicken come? There is a certain power in the egg, which by the application of the heat, produces the life, intelligence and consciousness of the chicken. This is in accordance with the great law of the correlation of forces. This will not admit of a doubt. Life exists so low in the scale, that we cannot distinguish that one part differs from another, so low that we only see a slight tremble, showing that it is sensible of life. Thus we see that life is no more wonderful than the effects of crystallization, which would in the past have existed separate from everything else. In the egg, there is no life, there is no sense, but under a certain process there appears from it the chicken, which has life and intelligence. We can go down to that protoplasm where the organic runs into the inorganic. Is there anything more wonderful in the construction of that protoplasm which can float upon the waters, a mere speck, than in the construction of a man? We understand that these forms ascend in different manners until man can stand erect; and we do not need a personal God to take mud and make man, and then breathe into his nostrils the breath of life. We maintain that Nature does it without any intrusion of Creative Power. Tyndall says:—

"As far as the eye of science has hitherto ranged through Nature, no intrusion of purely creative power into any series of phenomena has ever been observed. The assumption of such a power to account for special phenomena has always proved a failure. It is opposed to the very spirit of science, and I therefore assumed the responsibility of holding up in contrast with it that method of Nature which it has been the vocation and triumph of Science to disclose, and in the application of which we can alone hope for further light. Holding, then, that the nebulae and all subsequent life stand to each other in the relation of the germ to the finished organism, I re-affirm here, not arrogantly or defiantly, but without a shade of indistinctness, the position laid down in Belfast."

(To be continued next week.)

Constantinople is threatened with the calamity of a complete exhaustion of its supply of drinking water, and in all the religions they are praying for rain, except in the religion of Islam, in which it is believed that God knows best, and has no need of advice. —*Toronto Leader.*

## Origin of Religious Ideas.

To the Editor of BOTH SIDES.

SIR,—I have received a copy of BOTH SIDES, and permit me to say that in my humble opinion the publication of such a paper is a step in the right direction, and it well deserves the patronage and support of all, especially those who esteem reason superior to what is called intuition. Let us for a moment examine this intuition, which is considered by many as the strongest argument in favor of their theology, and refer to the Heathens and Savages of all grades as having some vague and indistinct notions of something, called by the Orthodox God, and of a future state of existence, called also Heaven and Hell. I do not wish to be understood as taking either the affirmative or negative on this point, but will content myself by allowing my imagination perfect freedom in the matter when there is nothing more important on hand. Might not these ideas of the savage be the result of early traditional impressions? We all have had forced upon our minds in early years erroneous impressions about witches, ghosts, fairies, hobgoblins, &c., from reading and hearing what are commonly called ghost stories, and can remember quite vividly how we felt in the dark, or in passing a grave-yard, and also that it took considerable reason and argument with ourselves, as we grew older, to eradicate them; and among a good many adults, especially females, they still linger.

Now, if our reasoning faculties were allowed the same freedom, and had the same encouragement in dealing with the theological dogmas that were impressed upon us in infancy, a great many ideas that are considered essential to man's happiness and well-being would soon become obliterated. It might be admitted that the mass of mankind, at some stage of their progress, were not susceptible to the influence of reason, and could only be influenced for good by the hope of reward, or the fear of punishment (after death) —(very precarious incentives at best.) But, with the school-master abroad, and modern facilities for disseminating knowledge, that day is past if it ever was, and the time has arrived when a higher and nobler motive should be inculcated, when the happiness, advancement, and improvement of the condition of our fellow-beings should be the driving-wheel, when our reasoning faculties can accompany us throughout all the works of Nature, without coming in collision with any creed. In conclusion, let me add, and all can testify who have tried it, that the highest emotional sense and pleasure attainable by man on this earth comes from the consciousness of having been the source of happiness to others.

FREE MAN.

## JUST PUBLISHED.

POPULAR OBJECTIONS of Christians to Infidelity, a reply to B. F. Underwood, by the Rev. Wm. McDougall Aylmer.

THE PROPHECIES of the Bible proved True by the light of History, by the Rev. W. McJonagh, Aylmer.

Copies of any of above sent by mail on receipt of five cents by the publisher of BOTH SIDES.

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# BOTH SIDES.

VOL. I. NO. 9.

*"Truth is mighty, and will prevail."*

MONDAY, AUGUST 30, 1875.

## THE NAPANEE DEBATE.

BETWEEN THE REV. JOHN MARPLES, PRESBYTERIAN  
MINISTER, TORONTO, AND BENJAMIN FRANK-  
LIN UNDERWOOD, OF BOSTON, MASS.

SECOND NIGHT.—(WEDNESDAY, JULY 22.)

FIRST PROPOSITION.—"That Atheism, Materialism and Modern Scepticism are illogical, and contrary to reason."

The Rev. Mr. Marples affirms, and Mr. B. F. Underwood denies.

MR. MARPLES' Fourth Speech,—

I would ask this audience whether my opponent knew at all what was said in the article I read about the egg? It was said that the egg combined everything necessary to form the chick but heat, and that must be applied from the outside. That heat must come naturally or artificially. If naturally, the hen must sit upon it and hatch the egg into a chicken. God established the instinct which makes the hen do that, and watches over her. The egg is hatched by heat, in accordance with His law. You can actually heat an egg without the hen sitting upon it, and keep it warm until the shell breaks and the chicken pops out. One of those things is in the order of Nature, which God has established. But suppose you wished to do the same thing artificially. What heats the egg then? It is a wonder that stones do not roll upon eggs, and hatch them artificially. It is the intellect of man which directs him to apply heat to hatch the egg, and that intellect is from God. Now, in regard to Mr. Tyndall, my respected friend declared that Mr. Tyndall was as much of an Atheist as he was. We will hear what Mr. Tyndall says upon this subject. This is from "Prayer in Relation to Natural Law," by the Rev. Prof. Wallace. It speaks of Mr. Tyndall as saying:—

"The theory that the system of Nature is under the control of a being who changes phenomena in compliance with the prayers of men, is, in my opinion, a perfectly legitimate one. It may of course be rendered futile by being associated with conceptions which contradict it; but such conceptions form no necessary part of the theory. It is a matter of experience that an earthly father, who is at the same time wise and tender, listens to the requests of his children, and, if they do not ask amiss, takes pleasure in granting their requests. We know, also, that this compliance extends to the alteration, within certain limits, of the current of events on earth. With this suggestion offered by our experience, it is no departure from scientific method to place behind natural phenomena a universal Father, who, in answer to the prayers of His children, alters the currents of these phenomena."

Does any Christian man want any more proof than that? Is not that sufficient without a word more? I will just take up another point, about

the statement with regard to the Creation of Light. Of course I should not have brought in the Bible to-night, but as he has referred to it, I am perfectly justified in doing so myself. I find, that in the account of the Creation, that God created a universe in six days, or periods called days. On the first he created light; on the second the firmament; and on the third the earth; on the fourth the sun, moon and the stars, or rather made or formed them; on the fifth day he created the fishes of the sea and the fowls of the air; and on the sixth day, in the morning, he created the animals, and, in the evening, he made man; and having finished his work, he sat down and took his rest on the seventh. I think that it is not very hard to explain that which appears to my opponent a difficulty. He says that it is strange that God created light before he created the sun. The sun is scientifically a source of light. My explanation is that God on the first day said "Let there be light," and light sprang into existence. I understand that God created globules or the atoms of light, which were scattered all throughout the chaotic mass of darkness, and there you have the first beginning of light. On the fourth day the Bible does not say that God created fresh light, but he collected these globules into a globe, and that is the sun. He then made the moon, and she reflects the light of the sun; and created the stars, and that was the work of the fourth day. What I believe is in accordance with science and the scriptures. My friend stated that I said that science was setting itself in opposition to revelation. If I said that, I did not intend to say it. I think that I said, it was science falsely so called. I maintain that science is not in opposition to revelation; I maintain that it is in accordance with revelation; and is useful to help us to understand revelation, and I therefore take it as a hand-maid to truth, as a help to God's Word to light us to glory. I will make this admission, Tom Paine wrote two books, one of them called the "Age of Reason" — a politico irreligious book.—Will you pardon me if I endorse the title of the book, but not the contents. I believe that this is the Age of Reason, and that it is a work of wisdom to take Reason, not as Tom Paine did, to oppose revelation; he did wrong to oppose it to revelation; but we should take Reason and apply it to understand revelation, to interpret it, to explain it, as I am trying to do to-night; to prove the existence of God, and show that scepticism is in opposition to reason. I will tell you that God expects you to take reason, and by its light to endeavor to understand His Word. In regard to time. Did you understand Mr. Underwood to assert that time is eternal? If he can make out time to be eternity, then I do not know the meaning of time. Did you ever

hear anything like that before? Eternity is something that you cannot measure, and time and space is something that can be measured. Time is distinct from eternity. My friend said that one truth must be in harmony with another. Now, I admit that all truth is one, and whatever form it assumes, it comes from God, and is like Him. My opponent said, that I said last night that the horse was above a man. Of course if he wishes to have it that way, I had a great horse, called Le Morgan: it was above him because it was higher than him. I said that because man had a mind, an intellect, and a will, he was far superior to the horse. My friend possesses a good deal of descriptive power, and I was much interested in the grand description he gave us in regard to the order of nature, and at the same time I thought that he was actually proving the existence of a God. He uses his descriptive power, and I my logical power, and between the two we shall establish the existence of God beyond a doubt. I did not admire my friend's illustration about the Hindu, who takes up the idea of the elephant and the tortoise. We have from him one moment the height of rhetorical power, and then the depths of elephantine power and physical power in a paragon. We have a man in Scotland who tries to prove that his forefather was a monkey. Of course I do not envy him his ancestors, nor my respective friend and opponent his. If he says that he came from a monkey, then I must join issues with him, for I believe that I sprang from a higher source. I do not believe that monkeys changed into men; I believe that they never did, and I believe that they never will. I believe that God is self-existent and eternal; that he fills the immensity of space; that he created the universe and sustains it. My friend does not entertain this idea, and gives us a lengthy argument against it. But I say that when God comes down from heaven in physical form, and uses the hammer, and commences to make men and worlds, then will I say that there is some sense in the argument of my opponent. What has all the misery spoken of to do with the question in hand? Of course, if we come to the fact of misery, we have it laid down as clearly as possible in the Bible. Man was created in the image of God, all perfect. Satan, in the form of a serpent, tempted Eve, and we fell. This, instead of proving the non-existence of God, proves the existence of human depravity. I believe in the existence of God. I never said that I believe that God will always exist, because he always existed. I gave as a reason for the existence of God, that there was sufficient evidence coming up from the moral standard to prove it. If my friend supposes that I said that, he made a great mistake. My friend intimated that I had spoken of a being that was organized, if he were a



person at all; and that he was a long way from being perfect. I rather spoke of God as a being who was possessed of all power, of all wisdom. There is an attribute of God, which cannot be touched, and that is his mercy. See the manifestation of it in the gift of Christ. I would say, taking this standard, (the moral,) it supplies me with a vast preponderance of evidence that there is not only a being in existence, but that he is perfect in power, in wisdom, in kindness, in justice, in consciousness, in truth, in love, in every sense absolutely perfect, and the only absolutely perfect being in existence. There are some points which I should have liked to have shown to prove the existence of the human soul, that its existence is logically true. This book as I have intimated is on the varied theories of philosophy as attained in ancient and modern times; it treats of philosophy in all ages and countries. The sum and substance of philosophy on the subject under consideration is implied in these points. It is concerning the freedom of the will. Is God only possessed of absolute freedom of will? That is, is he never incited by a motive? That God is perfect in will, that will with him is law, and whatever seemeth good unto him, he has a prerogative to do. Secondly, man possesses a comparative freedom of will. That is, he never acts unless influenced by a motive. God holds that man, as man is a responsible moral agent, and influenced by motives, and that is comparative freedom of will. I say that substantially, matter is inert, and has not will. I tell you as intelligent and moral and responsible beings, that you have the grand possession of a mind, which is superior to all monkeys, all pigs, all cows, all animals, and that God placed you at the head of creation, and God in his book tells you that he placed you there.

**MR. UNDERWOOD'S Fourth Reply.**—My friend says that I said that he had declared the horse was higher than the man. Of course it was a slip of the tongue, that needs but a few words to explain. He had declared that consciousness was above man, and then said that man was above the horse, because the man possessed intellect, mind and will, implying that the horse did not possess those attributes. I appeal to your common sense if they have not reason. Would an old horse attempt to jump over a fence that he was not capable of doing? Would you catch him with oats after trying him once or twice? Instinct always acts without reflection. The horse remembers and reasons from the impressions he receives. Instinct only remembers and acts spontaneously. Consciousness must have memory, and memory is affected by ratiocinating. If you strike a dog, will he not next time get out of the way if you pass him? He goes through the process of mental thought, and gets out of the way. Where there is a mental process, there is implied reasoning, and therefore I say that the horse has reason and intellect. Man is capable of higher reasoning because he has finer organizations. I think that some of my friend's positions will not bear the test of the strongest logic. I think that some of his statements this evening will be shorn of the force of logic which belongs to them. In regard to the egg, he says that it is hatched by heat—by external heat, and says that God has arranged the method by which it may be got. He says that artificial heat is applied, and that needs the intelli-

gence of man to use it. But what does he say of the millions of eggs which are hatched in the sand, under the rays of the sun, where there is no man. So, you see, the gentleman's reasoning amounts to nothing, because he proves too much. How the egg is hatched is one of the mysteries in which we all stand ignorant, he knowing no more than I do. We use names to cover our ignorance, and he calls it God, and I, the Unknown. He quotes from Prof. Wallace to show that Tyndall believes in the existence of a God who could change the order of the universe in answer to prayer. You all know that Tyndall, in one of his lectures says that nature is governed by inevitable laws, in which there is no departure in answer to the prayers of anyone, and that it never has been done. You who applauded the statement of my friend, showed your ignorance of the fact, and your unacquaintance with modern science. Further, my friend says that God created atoms of light; modern science demonstrates that light is not a substance, but a mode of motion. That is one of the great discoveries that accompanies the correlation and the consummation of forces. Light is a mode of motion, or a form of forces, and that the light itself is not a substance, any more than heat or electricity. Once it was believed that when you sent a message along the wire, you sent a fluid, but it is not so. Then he says that some days after, God collected together those atoms of light! Where does he get his information? The Bible has not a word in reference to that. He says that science and revelation agree. Do they? We shall see by-and-bye! He says that Paine did wrong in deifying reason; but he should have quoted from Paine's book to have shown that Paine did so. Paine, instead of deifying reason, describes an Almighty thus:

'I believe in one God and no more; and I hope for happiness beyond this life.'

'I believe in the equality of man, and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy.'

\* \* \* \* \*

Do we want to contemplate his power? We see it in the immensity of the creation. Do we want to contemplate his wisdom? We see in the unchangeable order by which the incomprehensible whole is governed. Do we want to contemplate his munificence? We see it in the abundance with which he fills the earth. Do we want to contemplate his mercy? We see it in his not withholding that abundance even from the unthankful.

There is no use of making unfounded charges against individuals. He says that time is not eternal. Time is a term used to designate duration: theologians use it to designate this world, and eternity designates that which proceeds and that which comes after. Science says that time is but a little portion of eternity, and stretches indefinitely either way. But that portion is eternal, and therefore the gentleman's objection is a theological and not a scientific one. There never could have been a time when there was no time, nor can there be a time when there will be no time. He says that time cannot be measured, but it is a portion that we measure. Further he says that my argument against design was very argumentative and very oratorical, and so forth. He was much pleased with it, but why does he not meet it. He must remember that this debate is to be published, and that that argument is to appear with it. Then it will be tested whether that outburst of merriment at the close of his speech will be received as an answer to my refutation of the a posteriori argument. I would rather believe

that I had advanced from the condition of a monkey up, to my present state, than to put my talent to no better use than to ridicule science. He says that God is omnipotent, and omnipresent, and the next moment says that he is personal. How can he be both? It will appear that theism is contrary to reason, and not Atheism and scepticism, which as yet he has made no attempt to prove. He says that mischief and misery come from sin. That is one way to get out of the argument! I say that there cannot be infinite power and infinite love in God to allow such a thing to transpire, as all the misery with which we are surrounded, when it is in his power to prevent it, and to make us happy. If he were so full of love he would relieve our sufferings. If he were so merciful and so kind, he would not have constituted this world in such a manner that our very step means death—that in breathing we convert our body into a tomb for thousands of creatures as minutely and curiously formed as ourselves. In his story about the cause of sin, I suppose he refers to the Devil, who tempted Eve—God made this angel who became a devil: God made him a perfect being. If he were made a perfect being and has fallen, what assurance have I, I ask my friend, that God Almighty cannot fall? God having made man and everything in existence, you cannot get out of that, unless you state something and make the difficulty, ten times greater. I ask, if the world is so bad, and the depravity of man so great, why does he not blot the world out of the universe, and why did this being of infinite power and love allow the world to be created with such misery and sin, so as to cause mankind to endure eternal punishment. I say that while this doctrine prevails, it makes God worse than any one. I did not make a misstatement when I said that he probably believed that God always would exist because he always had. I supposed it to be so because the most of theologians believe it. If you prove that God always will exist, you prove that he always did exist. I do not ascribe this to him as his statement. My friend says that man has comparative freedom of will. I do not think that that is necessary to this discussion. I do not believe that man always has. I can raise my hand if I choose, but whether I will so choose depends upon a number of circumstances. Remember the proposition. It is that 'Atheism, Materialism, and Modern Scepticism, are illogical and contrary to reason.' What has been done to establish it? Many things have been done, but whether anything has been proven is another question. He says that Scepticism implies universal doubt. I asked him to prove it, and he overlooked it, and we have heard no more about it. He said that Materialism was a system which denied the existence of anything excepting matter. I called his attention to space, the infinitude of which we could not measure. Did he correct himself? No! He says how do you get your knowledge that there is space. That was irrelevant. Then he goes on making his definitions, and dividing truth into departments. He lays down his position and says that the main argument will come the next evening. He gave a repetition this evening of that laid down last evening, and followed with the design argument. I replied to it, and contend that it was overwhelmingly refuted. He made a little merriment of it, but made no attempt to confute it. Then he gave us an essay on light, to which I replied, and to my reply, he made no reply of any import. He said in reference to the egg, that to be hatched it need-



ed the heat from the hen, or artificial heat; and that if artificial heat be applied, man's intelligence must direct it. I referred him to the millions of eggs hatching in the sands underneath the rays of the sun. I will simply repeat the argument that I used in refuting the argument on the grounds of design. is it based on the supposition that order and adaptation in nature could only come from intelligence, and I replied by showing that if there is a deity he must possess order, and be the result of order, or he would be a mere chaotic mass. He must have greater harmony than the universe, and he could have no beginning to his order and harmony, and having no beginning, it could not have been designed, and must be independent of design. And then we come to the conclusion that adaptation and harmony exist without design. Therefore if there be order, and harmony and adaptation in the universe that never had a beginning, it is illogical and contrary to reason to believe in a personal intelligence that created harmony and order in the universe. Our plans are as much evidence of design as the object that we construct from them. In the mind of Elias Howe the plan of the sewing machine was as much evidence of design as when he constructed it. So with the Deity; if his plans exist they must have always existed, for he was the same yesterday as to-day and forever. If these plans exist and are no evidence of design, then we declare that this universe is no evidence of design, and all this argument of Paley is wasted. We have endeavored to show that the adaptation in nature has resulted from the environments around it; and when you see one thing adapted to another you say, see the wonderful power of God to provide for all things, when actually it is the result of adaptation. In this way I have refuted the theory of design.

END OF SECOND NIGHT.

### THIRD NIGHT.

SECOND PROPOSITION.—“That the Bible, consisting of the Old and New Testaments, contains evidence beyond all other books of its divine origin.”

Mr. Marples affirms, and Mr. Underwood denies.

MR. MARPLES' First Speech,—

As you have heard from the Chairman, we have arrived at the stage when we discuss the second proposition agreed upon for the last two of the four nights. Before proceeding to direct your attention to the book, I deem it wise to mention the law of appeal. It has been repeated and referred to more than once on the two former evenings. I intend to abide by the law of reason, logic and truth. Reason and logic have been denied, and it was unnecessary to repeat it. I now come to truth, and will repeat that which I have said respecting that point. In truth as I have previously stated, there are three divisions. First, physical, or truth made patent to one of the five senses; secondly, mathematical, or that made patent by demonstration, and refers to space and to principles; the third kind is moral truth—that which is sustained by testimony. That is to say, is sustained by a preponderance of evidence. This is the standard we apply to the subject under consideration. In addition to the definitions given, we have had some reference to what is termed a syllogism. One of the divisions of logic treats of argumentation. The mode of reasoning to be adopted this evening is that termed the syllogistic, or consisting of three propositions. First, a major; se-

condly, a minor; and third, an inference. These are the three points of a syllogism. Apply this to the subject under consideration to-night; and I notice this as the major one. That all subjects under that category that can be supported by a preponderance of evidence are authentic, and proved by the laws of logic. I will repeat so that you may understand it. That all subjects supported by a preponderance of evidence are considered authentic according to the laws of logic. That is the major proposition. In connection with that we must have a minor proposition, and that is that the subject under consideration this evening is capable of producing a preponderance of evidence, and therefore must be in accordance with logic. If I apply that standard, I believe I can gain the battle. The question to be discussed is this:—“That the Bible, consisting of the Old and New Testaments, contain evidence beyond all other books of its divine origin.” That is the proposition. Allow me to explain that the term Bible comes from a Greek word which signifies “a book;” and which is applied to the Bible, by way of eminence, and sets it forth as the best book in the world. Scripture is derived from the Latin word *scriptura*, and means a writing. Inspiration is derived from *inspiro*, mean<sup>ing</sup> to breathe, and I maintain that this book, being so called, is given by inspiration of God, and written by men of God, who spake as they were moved by the Holy Ghost. What do we understand by the term inspiration? Here we have a definition that refers to the inspiration of the Bible. It may be defined as

“Any supernatural influence of God upon the mind of a rational creature, whereby it is formed to any degree of intellectual improvement beyond what it would at that time, and under those circumstances have attained in a natural way, that is, by the usual exercise of those faculties unassisted by any special divine interposition.”

I maintain that this book (the Bible) contains that, and offers evidence for it. Then I would say, as I believe that the inspiration of the Bible can be established from other points. Notice the standing of Christians, in connection with this. The evidence is internal, external and collateral. First, I would notice the fulfilment of its prophecies; secondly, the performance of miracles; thirdly, the effects produced by it upon the world. As I will not have time this evening to take up the whole argument, I will, of course, by your permission, fix upon one point.—That is the fulfilment of divine prophecies. I will proceed to establish that God in his providence and wisdom, who foresaw everything from the beginning, caused through a succession of ages the fulfilment of prophecy to be a sign, and events were prophesied that otherwise could not have been known. Before I proceed further, I would remark, by the way, in regard to the Bible, and the necessity of its inspiration. I would say, first of all, that I do not believe in the literal inspiration of the English version of the Bible. That was simply a work of man, in translating the Bible from the original. I do not believe in what is called the verbal inspiration of even the original. I do not believe that every word in the original was given literally as by inspiration. I would also admit, Mr. Chairman, and ladies and gentlemen, that there are certain human elements in the Bible as well as divine; and the human are those which are our opinions, and the divine are those comprising the spiritual revelation of God. For instance, take the genealogical record of the Jew. That record could be known without a divine revelation. These are not in themselves, abstractly supposed to be inspired; but form elements through which God speaks to

mankind, which, under other circumstances, would not have been made known to the world. Having made this admission, and having qualified our position so far, we now proceed to assert that divine inspiration is not only of God, but God has inspired men to write great truths in his book, and has made known to the world that which never could have been obtained by man, by the use of science or search. Of course in making this known he has made man the medium. God was the inspirer, God was the teacher, and the source of truth, and the great being who through man communicated his thoughts and will unto the world. “God who at sundry times and in divers manners spake in time past unto the fathers by the prophets. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the world. (Hebrews i, 1, 2.)” Age after age has been employed; prophet after prophet has been used; the same spirit moved all of them, and these men were moved of the Holy Ghost. In regard to prophecies to establish this point, this is the position I take. That those prophets foretold certain things, and that those things were foretold long ages before the events took place, and in some cases even hundreds of years passed away before the events transpired. This would prove that there was no collusion, and that the event did not take place before the prophecy. These predictions have reference to two points; they have reference first to cities and countries, and in the second place, to the Lord Jesus Christ, who was the great object and subject of prophecy. We shall not have time this evening to point out all the cities and all the countries, circumstances concerning which, were foretold in ancient times. We will therefore make selections and seize upon a few of the most salient, and also prominent cities and countries relative to this subject. First, I would refer to that of Jerusalem, which was the most remarkable and wonderful city the world has ever seen. This city has had more occurrences of vast importance in connection with it than any other city that ever was built, or caused its towers to ascend towards the sky. While the Lord Jesus Christ was tabernacled on this earth, and had commenced his public ministry, he was once coming towards Jerusalem, and knowing its past and all the circumstances in which it was placed, and being acquainted with all her conduct and crimes and disobedience, he gazed on the city. Musing upon the circumstances of history in the past, of guilt and condemnation in the present, and looking forward to the future, his heart was touched, and his eyes filled with tears, and he wept. Then he said unto her, “If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thy eyes.”—Luke xix, 42. That is a prediction. Again Christ said, “O Jerusalem, which killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not. Behold, your house is left unto you desolate. And verily, I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.”—Luke xiii, 34-35. Turning to an earlier prophecy in the Book of Deuteronomy xxviii, 49-57, we have an exact description of the calamities which should befall that city.

“The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not

(Continued on page six.)



## The True vs. The False.

To the Editor of BOTH SIDES.

SIR,—There is a strange idea afloat in the popular mind that the cultivation of science leads a man on to skepticism and infidelity, and ultimately these produce immorality and improper living. There is a kind of superstitious dread existing in the minds of the mass of mankind, that science and its cultivators are bitterly opposed to the teachings of the Bible; hence the conclusion is drawn that they are deadly and inexorable enemies to Christianity. When we come seriously to consider the manner in which the great bulk of the people of Christendom have been taught and educated there is no wonder, although it may seem a little surprising on the first view of the question, that this idea should have become so wide-spread, and so deeply-rooted in the minds of the unthinking multitude. Trained from infancy in principles, which is considered extreme blasphemy to doubt or deny, they except with child-like confidence and simplicity this traditional legacy from generation to generation. The greatest care is taken by their guardians and theological instructors to instill into their minds the belief in miracles of the most marvellous and astounding kind: such as raising the dead, and bringing them to life again; restoring the sight of the blind; causing the lame to forego their crutches and leap for joy; and the feeding of a multitude of many thousands with a few loaves and fishes. They are carefully trained in all the dogmas, mysticisms, and mummeries of the church, and these are given to them as essential elements for their belief, and as incontrovertible religious truths. They are taught from childhood to believe the Bible from beginning to end as a divinely-inspired book, and that it is a direct revelation from God; hence the multitude who seldom think, but move on through life as if they were only mechanical automations, never doubt or call in question this statement. However, I do think that every intelligent and unbiassed reader of the Bible will admit at once that there is a clear and deep fountain of moral and spiritual truth contained within its folds, from which man may at any time drink refreshing draughts to quench the thirst of his emotional nature, and his longings for immortality; yet at the same time he cannot fail equally to see its grosser parts, for there is quite a large percentage of the indecent and miraculous scattered over its pages, which, for the good of humanity, would be far better out, than in. The Old Testament especially seems to be saturated with lewd and vulgar stories which dim and disfigure the luminous gems of moral and religious truth, that sparkle along its pages like quivering sunbeams on the breast of a placid stream. They are taught implicitly to believe from their cradle in such marvellous and incredulous stories as Jonah being in the whale's belly, Elijah ascending up to heaven in a chariot of fire, and in the three men—Shadrach, Meshach and Abednego, being cast into the fiery furnace, heated seven times hotter than any ordinary furnace, and yet coming out of this fierce ordeal, without experiencing any physical pain, or a hair of their heads being singed. Then they are told to believe in

that most foolish story about Joshua commanding the sun to stand still upon Gibeon, and the moon in the valley of Ajalon, so that slaughter and fearful carnage might be prolonged through the special interference of the Almighty. What a problem for modern astronomers to solve! There is also that strange narrative of the red sea dividing its waters and piling them up on each side like a wall, according to some commentators of the Bible, to the height of eighty feet, in order that a dry and free passage might be opened up for the children of Israel to go over to the other shore, while Pharaoh and all his hosts, who were in pursuit of them, were engulfed and drowned by the waters closing in on them again. We might go on pointing out statements of this character until your eyes were presented with a strange and motley group, but I think these will be quite sufficient for our present purpose. Now, what we wish to come at is this, that the belief in such stories form no part of true religion whatever; they do not furnish any wholesome and nourishing food for the growth and development of our emotional nature, neither do they give increased stimulus to our aspirations for a more intellectual and spiritual existence; hence we see their worthlessness and inutility in this respect. If we take them as historical portions of the book, and not as emanations of divine inspiration, then they will furnish us with an excellent index to the moral, social, and intellectual condition of the people of that age. I will here take the liberty to assert that there is no antagonism between science and religion, or true piety, when properly understood by an enlightened mind. There is, however, a wide difference between theology and religion, although they are taken by the great majority of mankind to mean one and the same thing. Theology, as taught in our churches at the present day, demands unequivocal and absolute reliance on the truth of miracles as related in the Bible, and a man knocking at the door of the church and seeking admittance into its sanctuary, must be fully steeled with unwavering faith and armour proof in these matters otherwise he must go his way, for he will find no lodging place there. True religion, on the other hand, claims no relationship with these miraculous operations for it simply looks upon them as products of a rude and uncultured people, and not as acts of infinite wisdom. A man truly imbued with the sentiments of a pure religion, seeks communion with the author of all things; with that power underlying all nature, a knowledge of which transcends the highest and noblest faculties of the human mind. He pants and thirsts for fellowship with that divine intelligence, which lies at the root of all cosmical existence, and is the mainspring that sets in motion the varied and complicated machinery of the universe. He loves to feel the refining and softening influence of that almighty spirit, which can bear him away to realms of serenity and peace, and lead him by green pastures and still waters. He loves to unfurl his pinions and soar away into the abstract and sublime, for then he feels with his inmost soul that he is in closer proximity to the great Invisible and Unknown. This is the kind of religion that an intelligent and cultivated mind re-

quires and demands, and must have before its longings can be fully satisfied, and its nature completely filled out. It wishes to free itself from the husks, and chaff, and gross superstitions of Judaism, which still cling like a filthy and tattered garment, to the well proportioned limbs and body, of a nobler, loftier, and purer christianity.

BENJAMIN GREEN.

Union, August 25th, 1875.

## The Maid of Midian.

[NUMBERS CHAP. XXXI.]

By the waters of Jordan, in grief and alone,  
A maiden of Midian sat making her moan,  
The woes of her country did furish the theme,  
And her tears fell like rain and augmented the stream.

The moon was just rising in beauty and grace,  
And the beams of its glory fell full on her face,  
While the breeze as it passed with her tresses did play,  
Aid bore her sad plaints on its pinions away.

Fine gold glittered bright on her arms and her breast,  
And in Egypt's rich textures the maiden was dressed,  
And she looked as in words she unburthened her mind  
Like an angel that wept for the sins of mankind.

'O ye gods of my country,' the maid did exclaim,  
'O! where was your power, when the Israelites came?  
O! where was your might, when with torch and with brand,  
The cruel invader laid waste our fair land?

'Why rose not your anger, why slumber'd your ire  
When your temples were razed when your groves were on fire  
When your priests at your altars were wantonly slain  
And their fast flowing blood your high places did stain?

'Oh! why did ye turn a deaf ear to their cries,  
Which in horror and anguish from myriads did rise,  
When the sword did its work of destruction and death,  
And left not to Midian a man that had breath?

'Ah! well I remember how bravely my sire  
His cottage defending was doomed to expire  
And I still see the look, as he gave up his life,  
Which in pity he turned on his children and wife.

'Ah! well I remember my mother's sad moans,  
As my poor infant brother they dashed on the stones,  
And I still see her form, as all mangled it lay,  
When the cold-blooded massacre ended the fray,

'I expected the fate of my kindred to share;  
But they said I was young, I was comely and fair;  
So they quickly determined to spare me my breath,  
And save me for something more bitter than death.

'O! cursed be the fiends, who, our country to gain,  
Thus deluged our fields with the blood of the slain.  
May the dark ban of barrenness ever rest on that soil,  
And those fields never yield them the fruits of their toll.

'May strife and division be ever their fate,  
And upon them may famine and pestilence wait;  
May the sword of their foes be unsheathed till the day  
That the last of their sons are led captive away.

'And O! may the curse of a nation undone,  
Even in their captivity follow them on,  
May they suffer oppression, and insult, and wrong,  
A scoff, and a bye word the nations among!

'May no hand unto them a protection afford,  
But their name be detested, despised and abhorred,  
Till their tears shall have washed out the blood they have spilt,  
And their sorrows and sufferings atoned for their guilt.

Overcome by the feelings which ruffled her mind,  
She ceased, and no sounds were there heard save the wind  
As it sighed, thro' the palm leaves o'erhanging her head,  
And the stream as it rushed down its hard rocky bed.

But again her full heart sought relief from its woes,  
As the stream gushes forth when the fountain o'erflows,  
And again she began, while each sorrowful word  
Was like low, plaintive music at even tide heard,



'They tell me their god is almighty and wise,  
That he fills with his presence, the earth and the skies ;  
That to him I should look as a father and friend,  
And that daily my prayers to his throne should ascend.

'But they say to our country he bade them to come,  
That he sanctioned our slaughter, commanded our doom,  
How then can I offer Jehovah my prayers?  
How worship a deity cruel as theirs ?

'Ahira hath striven my affection to gain,  
He bids me to love him but bids me in vain,  
Yon moon shall be darkened, yon stars cease to shine,  
Ere I love, O ! my country, a foe-man of thine.

'They have decked me with jewels, and braided my hair,  
And have bade me this night to his tent to repair,  
But sooner the lamb with the lion shall mate,  
Than I seek the bed of the man that I hate.

'Shall I snuff that arm to encircle me round ?  
Which foremost in Midian's destruction was found :  
Which to slaughter my kindred was lifted on high ?  
No, never, 'twere better, far better to die.

'He speaks of his power, and tells me I must  
Submit to his will, to his pleasure, his lust ;  
He calls me his slave, but this night he shall see  
That the daughter of Midian can set herself free,

'Thy waters, old Jordan, are rapid and deep,  
O ! take me beneath thy dark surface to sleep ;  
Unto thee as a friend for protection I fly,  
And thus I the power of Ahira defy."

She plunged in the stream, and then floating away,  
Her white robes were seen by the moon's feeble ray ;  
'Twas but for a moment, soon sinking and dead,  
The waters for ever closed over her head !

Ah'ra hath sought her the country all round,  
He hath called on her name, but she could not be found ;  
No more with her beauty his eyes shall be blessed,  
The maiden of Midian is gone to her rest.

WILLIAM BEDFORD,

## Did Franklin Write to Paine About the Age of Reason ?

To the Editor of BOTH SIDES.

SIR,—Mr. McDonald in his review of Mr. Underwood (the latter having denied that Franklin wrote Paine requesting him not to publish the *Age of Reason*, for the reason that Franklin died before the book was written,) says :—

"It (the *Age of Reason*) was written more than three years before the death of Franklin, and was not published until after Mr. F.'s death."

Now, the fact is, most of the *Age of Reason* was written in 1794 and 1795. None of it seems to have been written until the latter part of 1793. Paine distinctly says that he was induced to write the former part of the work at the time he died, by "the circumstances which existed in France in the latter end of 1793; and that it had been finished only six hours when he was arrested by order of Robespierre—which was in December, 1793. The second part of the *Age of Reason* was begun and much of it written while he was in prison, and finished after his release."

Franklin died April 17, 1790. According to these dates Franklin died nearly four years before Paine commenced his "Age of Reason." The letter ascribed to Franklin is now regarded by historians and critics as a forgery. In the ten volumes of Franklin's writings before me, it is not to be found. Thus much for the sake of historical truth.

JUSTICE.

## Free Thought Irreverence.

To the Editor of BOTH SIDES.

SIR,—Some of the so-called 'free-thought' utterances in your paper from various persons, in one form or another, are of a character to shock the feelings of those who have a reverent regard for Holy Scripture, and are adapted to destroy that salutary awe of the Supreme Being, whom the Christian thought of the whole community has ever associated with the holy God of the Bible, which reverent association is the great means of preserving our young people and families in the path of virtue. For with that acknowledged moral taint—that tendency to do wrong which the Bible ascribes to the fall of man, the overthrow of a belief in a retributive God, is calculated to have the very worst effect on the impressible and those slightly informed.

One of the profane criticisms referred to is the flippant and unjust representations given of the toleration accorded to polygamy and concubinage under the earlier dispensations of the divine administration, together with the preservation of the younger females, uncontaminated with idolatry, to fill some domestic relation consistent with the customs of those semi-barbarous times. Of course, instead of being exterminated like the other sex and the older women, who were not likely to unlearn their idolatry, but to draw the Israelites into it, I can conceive a reason why God tolerated polygamy in barbarous times: wars, till Christianity humanized them, were extirpating; prisoners of war, if not enslaved, were slain; the number of women was, therefore, disproportionately large, a respect for their welfare, and the maintenance of population, would make polygamy tolerable.

Your correspondents quarrel with Moses for not enacting a legislation on matrimony and divorce, suited to our advanced Christian civilization, instead of suiting it to the rudeness of his own times. But those writers forget that the Bible itself teaches that the disclosures of revelation were piece-meal, as men were able to hear them, and the earlier ones were preparatory to the later ones. Christ expressly teaches that on the very subject referred to, Moses tolerated some things which it was impracticable to root up at once, or 'because of the hardness of their hearts,' which 'from the beginning were not so.' But he affirmed the original law of marriage, that as God had 'made mankind at the first male and female,' (that is, made the sexes in about equal numbers) so also it was the Creator's will, 'that a man should forsake his father and his mother and cleave unto his wife, and that the twain (not more) should be one flesh; and that 'those whom God had so joined together, it should not be lawful for man to put asunder.'

Therefore the virtuous sentiment which is appealed to against the God of the Bible, because of his peculiar administration under the exigencies of darker times than ours, is wholly a Christian sentiment, begotten of, and fostered for ages by that Christianity, which these gentlemen are doing their utmost to extirpate from the earth. Is a course of procedure like that described, fair and candid? I leave their own consciences to answer. But such persons may say, Why did not Moses teach at once what Christ afterwards taught? I have already given the reason: his people were not prepared for it. As well you might ask, Why did not Christ appear a thousand years before he

did? And if I should say, I do not know, would it be a sufficient reason for rejecting revelation? "Shall the thing formed say to him who formed it, Why hast thou formed me thus? Nay, who art thou that repliest against God?" But the Scripture does assign the reason for the delay: "the law was our school-master to bring us to Christ"—it was a preparatory dispensation; and it asserts, that "Christ came in the fullness of time." Revelation must be taken as a whole: and if it is, the devout student of holy Scripture will find one part to explain another. This is especially true of the New Testament as it respects the Old.

Atheists may affect all the virtuous indignation they like in denouncing what they call the immorality of the Bible, but I am thoroughly persuaded that in so far as they succeed in disparaging that sacred book, just so far, will they be advancing the cause of immorality. Take away a man's belief in responsibility to the judge of quick and dead, and if he is not held back by a public opinion created by Christianity, he will be ready for any thing. Fidelity to the interests of humanity, forbids me to soften or modify this avowal. If atheists are destined to succeed, the outlook for the human race is very gloomy indeed.

Temporary partial harm they may do, but, "this work is of God, and they cannot overthrow it," but in the issue will "be found fighting against God."

I have penned the above, not in anger, but in the deepest sorrow for the wrong-doing. With prayer to God that He "may not lay the sin to their charge,"

I remain, &c.,

A MAN OF YEARS.

## Rev. Mr. Marples' Challenge to Mr. Underwood Accepted.

We find the following acceptance of the Rev. Mr. Marples' challenge to Mr. Underwood, in the Toronto "National."

"I have just read in the "National," of date August 12th, a note from Rev. John Marples, challenging me to meet him in public debate, in the city of Toronto, on the same propositions that formed the basis of our encounter at Napanee.

Regarding Mr. Marples as a representative minister of his denomination, and as an earnest and fair-minded man, I am disposed to accept his challenge at once: and I hereby pledge myself—life and health permitting—to meet him in public oral debate in Toronto, at such time and on such conditions as we, or our friends for us, may be able mutually to agree upon."

Respectfully,

B. F. UNDERWOOD.

Boston, Aug. 17, 1875.

Our friends who have sent in communications may depend upon seeing them appear in the course of a few weeks.

ANY of our subscribers knowing friends who would be likely to subscribe to BOTH SIDES, would oblige us by dropping a postal card with their names on it, so that we may send them a specimen copy.



understand. A nation of fierce countenance, which shall not regard the person of the old, nor shew favor to the young: And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed—which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land, and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: So that he will not give to any of them of the flesh of his children whom he shall eat—because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, And toward her young one that cometh out from between her feet, and toward her children which she shall bear—for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates."

All those circumstances had a literal fulfilment, as described a thousand years before, and this is one of the points by which I seek to establish that there is in the world, an omnipresent and omnipotent power, controlling all events, and bringing to pass all circumstances which had literally been foretold by his prophets. The second city to which I shall refer is Egypt. It was established by the posterity of Ammon, and was thousands of years ago in great prosperity, and her friends thought that she never should be destroyed, but owing to her sins and crimes, judgment hung over her, and evil, like a vulture, consumed her greatness, her power, and her glory, and she to-day is but an obscure city.—That prediction was uttered more than a thousand years before the time came that it had a literal fulfilment, and here you have the circumstances of the Roman army, as led forth by Titus, the Roman General, after the Lord was crucified, after the spirit was poured out, and after the Christians had commenced to publish the gospel, and a thousand years after the prediction. The following testimony is from Josephus, in his description of the wars of the Jews, Book vi, 3 chap. sec. 3:—

Now of those that perished by famine in the city, the number was prodigious, and the miseries they underwent were unspeakable; for if so much as the shadow of any kind of food did anywhere appear a war was commenced presently, and the dearest friends fell a fighting one with another about it, snatching from each other the most miserable supports of life. Nor would men believe that those who were dying had no food; but the robbers would search them when they were expiring, lest any one should have concealed food in their bosoms, and counterfeited dying: nay, these robbers gaped for want, and ran about stumbling and staggering along like mad dogs, and reeling against the doors of the houses like drunken men; they would also, in the great distress they were in, rush into the very same houses two or three times in one and the same day. Moreover, their hunger was so intolerable, that it obliged them to chew everything, while they gathered such things as the most sordid animals would not touch, and endured to eat them; nor did they at length abstain from girdles and shoes, and the very leather which belonged to their shields they pulled off and

gnawed; the very wisps of old hay became food to some, and some gathered up fibres and sold a very small weight of them for four Attic (drachme). But why should I describe the shameless impudence that the famine brought on men in their eating inanimate things, while I am going to relate a matter of fact, the like to which no history relates, either among the Greeks or Barbarians! It is horrible to speak of it, and incredible when heard. I had indeed willingly omitted this calamity of ours, that I might not seem to deliver what is so portentous to posterity, but that I have innumerable witnesses to it in my own age: and besides, my country would have had little reason to thank me for suppressing the miseries that she underwent at this time.

Ezekiel says, 'Egypt shall be a base kingdom—the basest of the kingdoms; neither shall it exalt itself any more above the nations. I will sell the land into the hand of the wicked. I will make it waste and all that is therein by the hand of strangers. There shall be no more a prince of the land of Egypt.' (Ezekiel, xxix, 14, 15). To prove this statement to be true, I will call into court certain witnesses, and among them even Infidels. Hogg says,—

'The entire country and all that it contains belongs to the Government. The people are mere appendages of the soil—their labors and lives equally subject to his arbitrary will. Like the Israelites of old, groaning under the burden, and smarting under the lash, their resources are unfeelingly diminished, yet they are compelled to supply the insatiable demands of an inexorable task-master.'

'Such is the state of Egypt. Deprived twenty-three centuries ago of their natural proprietors, she has seen her fertile fields successively a prey to the Persians; the Macedonians, the Romans, the Greeks, the Arabs, the Georgians, and at length, the race of Tartars, distinguished by the name of Ottoman Turks. The Mamelukes, purchased as slaves and introduced as soldiers, soon usurped the power and elected a leader. If their first establishment was a singular event, their continuance is not less extraordinary. They are replaced by slaves, brought by the original country. The system of oppression is methodical. Everything the traveler sees or hears reminds him he is in the country of slavery and tyranny.' (Volney's Travels, Vol. I.)

'The traveler meets with nothing but misery, resulting from the rapacity of oppression; its inhabitants are profoundly ignorant, both in moral and physical knowledge; nothing is talked of but intestine troubles, the public misery, pecuniary extortions, bastinadoes and murders. Justice herself puts to death without formality.' (Ibid.)

I will now turn to Edom, or Idumea, and show you that the prophecies uttered 588, 590 and 758 years before Christ have had a literal fulfilment.

'From generation to generation it shall lie waste.'—Isaiah, xxxiv, 10.

'Upwards of thirty ruined towns absolutely deserted.'—Volney, Vol. ii, p. 344.

'None shall pass through it forever and ever.'—Isaiah xxxiv.

'This country has not been visited by any traveler.'—Volney, Vol. ii, p. 344.

'It shall be a habitation for dragons.'—Isaiah xxxiv.

'The Arabs in general avoid them, on account of the enormous scorpions with which they swarm.'—Volney's Travels.

'I have made Esau bare.'—Jer. xlix.

'The depth of sand precludes all vegetation of herbage.'—Brickhardt's Travels, p. 442.

In that we have almost an exact and a literal fulfilment, and that could be done by nothing else than the power of a divine Jehovah. The second point is those references to the Lord Jesus Christ, who was the great object and subject of prophecy. Concerning him I find that there are no less than thirty-eight predictions, some of which were uttered two thousand years before his incarnation, and some a great number of years before that.

And yet before he came into the world, and in his incarnation, every one of these prophecies had a fulfilment, and therefore I maintain that no book in the world can produce such an array of prophecy, and such a distinct and undeniable fulfilment as in this case. Secondly, at this stage of the proceedings, I maintain that the Bible has evidence, above all the other books in the world, of its divine origin.

#### MR. UNDERWOOD'S First Reply,—

I will first, this evening, refer to the preliminary remarks of my friend, give some of them my approval, and dissent from others. My friend says that he will abide by the laws of reason or the laws of truth. That is good, but it is not always those who make these expressions that abide by them. He gives a logical definition of truth for the third time in this debate, and perhaps for three times three, he tells you that truth is of three kinds, physical, mathematical and moral. This has been done for the convenience of reasoning, but that it is of any importance here I do not see. He tells you what a syllogism is, and I believe it to be correct. I will say that I believe it to be true. I have not seen the application of it, but perhaps I will before the discussion is over. He says that he will bring to the support of his position, internal, external, and collateral evidence; and then tells you that he will bring forward prophecies, miracles, etc., in demonstration of his position. I will proceed to examine his argument based upon miracles. The remarks in regard to the translation of the Bible,—it is not probable that God would make his will known in such a way that it would be subject to errors and misinterpretation. Rather we would suppose that a God would write his will upon the vault of the heavens, in letters of living light, and not in a form which would not reach thousands of human beings for thousands of years after it had been made known. It should have been written upon the heart of man, so that he would have a revelation that would never need to be mended. The very idea of revelation shows that God made a mistake in making man, and made him imperfect, and then had to mend his plan by making a revelation which has the appearance of an after thought. He says that the prophecies of the Bible were made known hundreds of years before the events occurred. That is one thing to be proven. What is a prophecy? It is a foretelling of events. Does it imply necessarily the inspiration or the divinity of a book? By human judgment and forethought we can look forward and tell various events. The weather, the results of war, the changes in the governments, are all foreseen, yet the persons who foretell these things are not pretended to be prophets. Then again philosophers and politicians are prophets in their way. Abraham Lincoln said that, 'this nation cannot permanently remain half slave and half free.' He was a prophet in that respect, but his intelligence told him that. Rousseau predicted the French Revolution with such accuracy that if it had been in the Bible it would have been taken as direct evidence of its inspiration. The Empress Josephine, wife of Napoleon, the Great, when a girl was told by an old negress, the high position which she was to occupy. Alison, the historian, gives it on good authority. Josephine told the same story, and says that it made much impression upon her mind. Whilst in the Convent she told the story and bestowed positions as Maids of Honor upon her companions a position which she actually did.



live to bestow upon one of the number. Was that old negress inspired? My friend would say, No! So it is with other prophecies, if we were acquainted with the facts of the case. I might say that in the course of years New York city will be destroyed, and that is probable, as every new form will be disintegrated according to the rules shown by the past history of the world. In time the great centres of population will spring up in other positions, and collect to them the population of the world. If I were to say that in such a number of days that New York city would go down in the midst of thunder and lightning, and only three persons live, and I give their names. That would be a prophecy. A prophecy must contain something like circumstantiality. Again, we must know that it was not given before the event occurred. That the account had not been tampered with to coincide with the event. Again that it could not be foreseen by the sagacity of men; that there are no men in certain conditions who are not able to foresee future event. Will not my friend say that this criterion is reasonable, and I think that he will ascribe to the whole of it. I do not say that there are people, who in a certain state, look forward to certain events, but I do say that there are in existence some persons who are possessed of this faculty. For instance, some persons claim to have the power of clairvoyance. Now, suppose, we took the Bible, and tested it by this reasonable criterion, and I say that there is not a single prophecy from Genesis unto Revelation that will bear the test. I say that the prophecies of the Bible, upon which so much stress is laid, are a rope of sand. He has selected a few, but not those most popularly referred to. Two of the latter I have lately examined, and they have been published to the public view in BOTH SIDES, and perhaps he does not think it wise to bring them forward. As he refers to Jerusalem, let us bring forward the prophecy, and read an extract to show that it was fulfilled! It is found in Deuteronomy, and allow me to remark that all cities in the east have gone through almost the same revolutions, and met the same fate which has befallen Jerusalem, but we want some particularity of statement to be used here. What he read was a long array of threats and curses, and it goes on to say, "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name The Lord Thy God," then the Lord would bring plagues upon them, —all the diseases of Egypt. But these things had never taken place as described in the Bible, but they had always suffered from those diseases, and not as the result of any special punishment from God. It says that the Lord should scatter the Jews abroad, and "there thou shalt serve other Gods, which neither thou nor thy father have known, even wood and stone." That has never occurred for the Jews have been most faithful in their worship of Jehovah, and not of gods of stone. But the facts are that at the time when the Jews had set up idols and when Solomon was an idolator, then the land of Judea, was in all the beauty and grandeur of her palmiest days. It was only in those days when Judea was humble, that idolatry was put down, and when her children were carried captives into a strange land. She worshipped God the most high when carried into a strange land, and it was at the time of her idolatry, when she actually worshipped

Baal that Judea was in her glory, and then the temple was built of which we have such a grand account in the Bible. How will my friend get over this fact. There are a number of predictions in reference to Judea, some of which say that it shall be destroyed and some that it shall endure for ever. It is impossible that both can be fulfilled. The fact is that Jerusalem, like other cities, has played her part in the history of the world, and shared the same fate of decadence. These are some of the prophecies in the Bible, in respect to the children of Israel, which were never fulfilled:

"For the Lord will have mercy on Jacob, and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place, and the house of Israel shall possess them in the land of the Lord, for servants and handmaids; and they shall take them captives whose captives they were; and they shall rule over their oppressors. And it shall come to pass in that day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from thy hard bondage wherein thou wast made to serve." (Isaiah, xiv. 1-3).

"Thus saith the Lord God: Behold I will take the children of Israel from among the heathen, whither they begone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. And David my servant shall be king over them, and they shall have one shepherd. They shall also walk in my judgments, and observe my statutes and do them. And they shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their children's children forever, and my servant David shall be their prince forever."—Ezekiel xxxvii, 21 to 26.

The preceding are the Bible prophecies which have never been fulfilled, and are as clear and unequivocal in their language as any which the gentleman has alluded to. Here are more,

"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own and move no more, neither shall the children of wickedness afflict thee any more as aforetime, \* \* And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever. I will be his father and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripe of the children of men. But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever, before thee, thy throne shall be established forever. According to all this vision, so did Nathan speak unto David." II Samuel 7, 10-16.

"At that time they shall call Jerusalem, the throne of the Lord, and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem.

\* \* In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your father." Jeremiah iii, 17-18.

The preceding was a prediction which is as clear as possible, that the throne of David should be perpetual, and that the city of Jerusalem was to be the head quarters. This prediction is so clear that a child cannot fail to understand it, and because it is so clear and contradicts other statements

theologians have given a recondit meaning to it. My friend refers to the eating children by their mothers, in Jerusalem. It was very common in all eastern cities for people when besieged to eat their children. They must have been blind not to have foreseen that. We now come to the prophecy respecting Egypt. Does it say the time that Egypt shall be a place of darkness and desolation? No! It merely gives a general statement that she shall be desolate and unfortunate. The old Egyptian power had been brought in opposition to Judea, and these prophets to suit the popular idea hurled their maledictions against it. What are the facts? Egypt has undergone the same changes that other countries have. Look at Greece the land of poetry, the land of learning. Admired for her love of the beautiful, and her gifts of intellectual endowments to posterity. Look at her, where is she to-day? She has been trodden beneath the heel of the Turk and reduced to a slavery that is almost unknown in any other part of the world. See Rome that city which sits upon the seven hills, and which has hardly been equalled by any recent collection of people, now it is inhabited by a most degenerate race. This prophecy respecting Egypt has never been fulfilled, it has been falsified. Here are the words of Ezekiel from the 29th chapter and 9th to 11th verses.

"And the land of Egypt shall be desolate and waste, and they shall know that I am the Lord. \* \* I will make the land of Egypt utterly waste and desolate from the tower of Syrene even unto the border of Ethiopia. No foot of man shall pass through it, neither shall it be inhabited forty years."

I say that there is not a creditable historian who will say that there was for forty years from the time the prophecy was uttered, a time when the foot of man did not tread upon it. Look at Alexandria—her beauty and the revolution she has undergone. That from Volney, about the travelers not passing by it when he went there, might have been true then, but it is to-day passed by hundreds of persons that we know and hear of. The Egyptians are a very shrewd people, and know enough to cheat the Yankees and Britishers who go there. Egypt, in the last few years, has been undergoing such rapid changes, that she looms up, and promises to be a great country in the future. Well then my friend says there are some thirty-eight prophecies that foretell the appearance of Christ. That is an old statement, and what he is here to do is not to indulge in those kind of statements, but bring the proof forward. I wish that he will bring them forward, so that I can subject them to a criticism. The Christ is not the person at all expected by the Jews. The Old Testament predicts a royal Messiah of the house of David. According to the New Testament, Jesus was the Son of a Jewish Maiden, whose Davidical blood is nowhere declared, either directly or by implication. The Old Testament Messiah was to sit upon the throne of David, and all nations were to serve and obey him. The Jews were to make captives those (the Babylonians) whose captives they were. The heathens were to be their servants. Jesus declared his kingdom was not of the world. He once rode into Jerusalem in a ridiculous style, but never sat on David's throne, and the Jews, instead of making the Assyrian captives, were subjugated and dispersed. The Jewish Messiah was to be a mighty prince, a universal potentate. Jesus was poor, lived upon alms, was persecuted, and died the death of a malefactor, crucified between two thieves. The reign of the Jewish Messiah was to be followed by universal peace. Jesus said,—



"Think not that I came to bring peace on earth, but a sword." In the times of the Messiah wars were to cease, righteousness was to flourish, and mankind to be made happy. Whether this has taken place, the experience of almost nineteen centuries, and the present state of the world, can enable every one to determine for himself. In the times of the Messiah, Israel was to be gathered and planted in his own land in honor and prosperity. But soon after the death of Jesus, the Jewish nation underwent the most dreadful calamities, and the Jews are now scattered to the four quarters of the globe. With the advent of the Old Testament Messiah, Jerusalem was to be rebuilt and beautified, and to be forever the capital of the world. A few years after the death of Jesus, it was totally destroyed, and has not been rebuilt. The Messiah of the Old Testament was to reign in glory without end. Jesus died ignominiously 1800 years ago, and has never been heard from since the death of his disciples, up to the present time, Thursday, July 22, 1875. Here are prophecies also bearing on the advent of the Messiah, none of which have been fulfilled. "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah ii, 4.

"And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fating together, and a little child shall lead them. \* \* And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. Isai h xi, 6.

I say that we have a contrast between them too great to admit of their analogy. I know the passages very well. He can bring you the passages in Isaiah the liii, ix, v, xi, vii, and a number of others, to where it says, "a virgin shall conceive and bear a son." Let him bring them up, so that I shall be able to examine and show that they refer to events that transpired long before Jesus was born. You may say that that is a bold position to take, but it is an honest one at least. I believe that I can maintain it. The prophecies are among those admitted to have an historic significance. They turn around and say that they have two meanings—an obvious and a recondite meaning. A further instance is, that when the children were slain, they say, it was to fulfil that which was spoken of by "Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning: Rachel weeping for her children, and would not be comforted, because they are not." Mat. ii, 17-18. We turn to Jeremiah xxxi, 15, and we find that it has no such meaning—it is only the prophet trying to console the people who are in captivity. This ignorant writer says that these things were done that it should be fulfilled which was written by the prophets. It was only a revamp of the story of Cancer, the tyrant, who killed the infants at the time of the birth of Chrishnu, one of the Brahmin trinity. These gentlemen, knowing how false these stories are, tell the ladies, that if they come here, they will hear something to shock their modesty, because they are afraid that if they come here, they will become convinced, and teach their children that these stories are false.

MR. MARPLES' Second Speech,—

My opponent admitted the sense and truth of the law, to which I said I should appeal, though, at the same time, he slightly demurred. If he does

not wish to stand by the law of logic and reason, why did he sign the document to stand by it? It is not a matter of opinion as to what is logic, but it is a matter of consciousness. If I understand the law at all, then the law by which this discussion is to be governed is to decide by the preponderance of evidence. I will submit his statement to that examination, and if it fails to come up to the standard, then the truth lies on the Christian side. He said that in order to have a revelation from God, it should be in such a form that it would never change in any thing, and always be the same, and that only would be revelation. I will ask this audience if they believe that there is an educated man at this debate, who would set up a variety of opinions in refutation of a statement by God, viz: that there can be no revelation while there is a variety of opinions in the world. If so, why study at all? Why become scholars? why search to get opinions? why study logic? why not go back to monkeys? and from monkeys to pigs, and from pigs to birds, and from birds to fishes, and wake up a nonentity? What is sauce for the goose is sauce for the gander! Then he objected to the Bible predictions, and said that predictions equally as great had been made in comparatively modern times.—Referred to Abraham Lincoln, who gave his life in behalf of the abolition of slavery. If we have a vast amount of evidence to prove it, I ask him to give it in his next reply. Now about the weather: Is there any man here who will look forward with any degree of certainty and say we shall have a certain kind of weather for some time? How often does it come true? It is pure nonsense to bring forward such evidence as that. Then he turns to a number of other stories. Could you really give any credence to such predictions as these? Then he goes on to point out certain elements as necessary to a fulfilment of a genuine prophecy. I ask will any of those predictions which he has named bear this test? If so, I ask him to do so in his next speech. The first thing necessary, he said, was circumstantiality. I was afraid to weary you with that, as I had given you so many to show you that the predictions were actually fulfilled, by the evidence of persons who did not believe in the Bible at all. I gave you the statement of Volney relative to Egypt, and the accompanying prediction. The next point that he makes is priority of time. I have shown that some of those predictions were uttered thousands of years before they took place, and that in every case the prediction was uttered, the prophet gave it before the event took place. Then my friend goes on to say, that "coming events cast their shadows before them." I admit that, and maintain that that was not the kind of prediction as given in the Word of God. Mr. Brindley, in reply to the Infidelity and Atheism of Socialism, says:—

"But suppose that, instead of the spirit of prophecy breathing more or less in every book of Scripture, predicting events relative to a great variety of general topics, and delivering besides almost innumerable characteristics of the Messiah, all meeting in the person of Jesus,—there had been only ten men in ancient times who pretended to be prophets, each of whom exhibited only five independent criteria as to place, government, concomitant events, doctrine taught, effects of doctrine, character, sufferings, or death, the meeting of all which, in one person, should prove the reality of their calling as prophets, and of his mission in the character they have assigned him.—Suppose, moreover, that all events were left to chance merely, and we were to compute from the principles employed by mathematicians in the investigation of such subjects, the probability of these

fifty independent circumstances happening at all. Assume that there is, according to the technical phrase, an equal chance for the happening or the failure of any one of the specified particulars, then the probability against the occurrence of all the particulars in any way, is that of the 50th power of two to unity, that is, the probability is greater than 11,250,000,000,000 to 1, or greater than eleven hundred and twenty-five millions of millions to one, that all these circumstances do not turn up, even at distinct periods."

You have forty-eight against two and is not that a majority? This book shows that the chances are eleven hundred and twenty millions of millions to one, that all those circumstances do not turn out as predicted, and yet these have come up true. Then those other events will bear no comparison to these. With regard to Egypt, or rather to Jerusalem, to which his remarks had reference, he went on to show, speaking of the destruction of Jerusalem, that another prophecy said it was to be a prosperous city, and that could not be with a judgment coming. I will appeal to history whether or not the whole of those prophecies did not have their fulfilment. First, the city was in a prosperous condition, and then, after it had fallen into an idolatrous worship it was destroyed and visited by those calamities. My opponent spoke about the cockatrice den, and the throne of David. I will refer to that by-and-bye. He says that this prediction may as well have been applied to Greece, and did so, to show that countries arose and fell without any predictions. With regard to Greece, I will say that in the divine providence of God, she performed a great work! But, where is her glory now? like that of many other countries it is departed. He says that Egypt has falsified the statement but did not say what was the passage or whether he was referring to Egypt or some other place. I read to you the words of the prediction, and then gave the testimony of Infidels and Sceptics, and ancient travelers, in the very words of the prediction—I find it was fulfilled literally. Then sometimes the evidence of the foe is considered superior to that of a friend, and I hope that by such evidence, I have established the proposition that the Bible is the Word of God. I am sorry that my time has gone so quick. The last remark put down, is in regard to ancient religions. I have no time to refer to that now, but will take up the one in reference to Jesus Christ, and if he likes I will give him those passages, provided the proceedings be suspended for five minutes. My friend maintained that Christ was born of a peasant woman, and maintains that he was not of the seed of David. I maintain that by his supposed father he sprang from the seed of David. That by the mother he sprang from the seed of David. Further, both were in the royal line, and Jesus sprang through them from the House of David. I will to-morrow evening place the evidence before you, and establish the position that Christ was of the seed of David.

(This Report will be concluded next week.)

## JUST PUBLISHED.

CREATION VS. EVOLUTION, a lecture delivered by the Rev. Geo. Holmes, Aylmer, in reply to B. F. Underwood, of Boston.

POPULAR OBJECTIONS of Christians to Infidelity, a reply to B. F. Underwood, by the Rev. Wm. McDonagh, Aylmer.

THE PROPHECIES of the Bible proved True by the light of History, by the Rev. W. McDonagh, Aylmer.

Copies of any of above sent by mail on receipt of five cents by the publisher of BOTH SIDES.

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# BOTH SIDES

VOL. NO. 10.

"Truth is mighty, and will prevail."

MONDAY, SEPTEMBER 6, 1875.

## Ultramontanism at Work.

Not long since, we noticed the eddies of the first waves of the great turmoil which are disturbing the bosom of Europe, and even the remainder of this continent, as they rolled upon our shores. Where doubt had never been in matters affecting religion, polemical displays have taken place, and the intellectual minds in our communities are weighing the evidence *pro. nem. con.* as to the truth or falsity of revealed religion. Notwithstanding the opposition afforded, the waves of investigation and doubt are rapidly rolling over our fair province of Ontario—"the beautiful."

Independent of the struggle noticed in the preceding paragraph, there is another transpiring, which at present, if possible, attracts even more attention than the former. Hitherto Canada, on account of its isolated position, has been free from the conflict of a most desperate nature which is now raging between Protestantism and Catholicism—between the civil rights of the people and the divine rights (?) of the Vatican. What the ultimate result will be, remembering the rapid advances of science and education, there can be no doubt, but for the present, there are dark and gloomy forebodings, that the immense physical force and superiority of Ultramontanism numerically will be in certain districts victorious. If such be the case, then for a time the theme on which poets have sung, the prize for which Mazzini and Garibaldi fought, the unification of Italy will be swept away like the sand-castles built by infancy on the sea shore, before the obliterating influences of the advancing tide. A nation which to-day bids fair to rise upon the ruins of a superstition which has undermined and sapped the foundations of the massive and glorious Roman Empire, renowned alike for its martial achievements and intellectual pursuits, will disappear like many of the glorious dreams with which youth is buoyed up in the struggle of life, and often resulting in the crushing of all hope.

To the minds of the philosophical, the humanitarian, there is a solace—but even this solace is not without its dark side. At the present moment there is a protection to be had—a power which can aid us in the persons of the several kings who rule the continent of Europe. In their ambition to be sole rulers in their respective empires, in their hatred of the priestly sway of the Vicar of Christ, there is a panacea for the present evils, but may they not in their turn utilize the power which the present necessity may bestow upon them, to supplant the civil rights of the people in the future. Hence it is well to be careful, and watch and not allow them too much power, but let the shibboleth of the future be "Eternal vigilance as the price of Liberty." Fran-

cis Joseph, Emperor of Austria, Victor Emanuel, of Italy, and Don Alphonso, of Spain, are good Catholics, and dutiful sons of the church, excepting the latter should attempt to exert temporal sway over their people. Such, however, has been the case. These gentlemen while conceding Pío Nono spiritual sway over their subjects, have repudiated the slightest attempt to overreach that concession. That their doing this is the result of their being actuated by any great degree of veneration for the liberty of their subjects, we do not believe, but resulted necessarily from their belief that they had the sole right to govern in their own domains.

The Ultramontanism of to-day is as intolerant and bigoted in its spirit as it was three hundred years ago, or when Loyola founded the Inquisition. When it cannot get by craft and cunning its desired object, it resorts to force, and crushes the poor victims of its hatred. It can chant *Te Deums*, and thank God that 70,000 heretics have been slaughtered, and most of them in their beds; it can drag a Galileo to the stake and make him deny the teachings of Nature; it can burn a Giordano Bruno for advocating the Copernican system; it can, as the advocates of peace, as the pseudo followers of the meek and lowly Jesus, foment a war between one country and another; it can play the martyr and whine about the prisoner of the Vatican to-day, at San Miguel to-morrow can cry "Death to the heretics," and slaughter them and destroy their property; it can in America admire Republican Institutions and in Europe subvert them. Such are the inconsistencies and intolerance of Ultramontanism.

In the United States to-day they are plotting and planning the overthrow of the Public School system, which the wisdom of the Adamsses, Washington, Cooper, Paine and Jefferson established as the bulwarks of the Nation's liberty. Some may scoff at the danger, and call their efforts puny, but remember, Swift in his political satire, represents the then Giant Gullivar as reclining on the sands bound down a prisoner by the myriad legions of the puny. Remember also that in speaking of the United States, the noble-minded General Lafayette said, "If ever the liberty of this Republic be destroyed it will be by Catholic priests."

The Guibord case in our Dominion affords ample illustration that the foe is threatening us. We have the decision of the highest court of judicature in our Dominion set aside by a Catholic mob in the city of Montreal—by the very scum and dregs of society—men the appearance of whom so publicly without the protection of numbers would insure their arrest for some of the baser crimes—thieves, blacklegs the bulk of them.

Undoubtedly there is a small per centage of honest men, and those of the most ignorant class, influenced by religious motives. The latter imagine that it is their duty to prevent the remains of Guibord reposing in proximity to those of their relatives.

Here is a problem for the philosophical Catholics to solve. In what way can the body of Guibord contaminate those of their relatives? If there be a literal resurrection of the body, cannot God as easily separate the atoms which form the accursed, from those of them who have died within the pale of the church? If there be only a spiritual judgment, then the soul of Guibord if the *anathema mar-anatha de Monseigneur l'Eveque de Montreal* be efficacious is at this moment either in Hades, Purgatory, or Hell, whilst those of the good are in happiness.

Some of our Quebec contemporaries condemn the policy of the friends of Guibord, for enforcing the burial of the body in a Catholic cemetery. For what reason? On the grounds that it offends their conscientious opinion to have the excommunicated buried with the dutiful. But they forget that Guibord at his death was himself a Catholic, that his wife lies in the cemetery of Cote des Neiges, and it is offensive to his relatives to have him buried among the Protestants.

This struggle which first arose from an effort of the Bishop of Montreal to crush freedom of enquiry within the Jurisdiction of his diocese, has almost assumed the proportion of a conflict between creeds. We have every respect for our Catholic citizens, we concede every political, and civil right to them as their just due, we wish to have no restrictions placed upon the religion of the most orthodox, nor upon the scepticism of the heterodox, as we are comparatively free agents slightly influenced by circumstances, and every man is held responsible for himself; but we say, that when one sect endeavours to defy the decision of the highest court of appeal in this nationality, when they by mob rule strive to prevent the enforcement of the law, or encroach upon civil rights then let the mailed relentless hand of Justice descend and crush them as vermin. *—AYLMER PAPER.*

## A Reply.

To the Editor of BOTH SIDES.

Sir,—Will you have the kindness to insert this note for the benefit of your correspondent from London Township, who signs himself J. J. A., and whose letter appears in your number for July 12th.

The word "Hell" in the case mentioned, means "The region of the dead," "The grave," and reference is made to his body remaining in the grave three days. His spirit might be elsewhere.

Yours respectfully,

A. ST. CLAIR.

August 31th. 1875.



# THE NAPANEE DEBATE.

BETWEEN THE REV. JOHN MARPLES, PRESBYTERIAN  
MINISTER, TORONTO, AND BENJAMIN FRANK-  
LIN UNDERWOOD, OF BOSTON, MASS.

THIRD NIGHT.—(THURSDAY, JULY 23.)

SECOND PROPOSITION.—“That the Bible, consisting of the Old and New Testaments, contains evidence beyond all other books of its divine origin.”

Mr. Marples affirms, and Mr. Underwood denies

MR. UNDERWOOD'S Second Reply,

My friend commenced by asking, Why did I sign a paper to stand by that which I deny? Some parties knowing all about the paper which I signed, gave their approbation to that statement by a very liberal applause! I will state that I never signed any such paper. I have said in reference to truth, that I will not waste my time in discussing any such matter, but I will discuss the inspiration of the Bible. I have not receded, and have not given any intimation that I desire to recede from anything signed by myself, and the insinuation is unworthy of my friend. I said in reference to revelation, that if God were to establish it, he should make the revelation in space, or place it upon the canopy of heaven, so that it would not need any priest or person to explain it. Better even than this, I said, I should suppose that a wise being would fix it in the mind of man, and not write it in an obscure language, among an obscure people who were to pass quickly out of existence as a nation: It seems unreasonable that he should make a revelation in the latter way, and hundreds and thousands should be damned for not believing in the revelation they never heard. He speaks about the monkeys, cattle, pigs, cows, etc., being the ancestors of man according to Darwin. I ask, is it not levity to use such ridicule in a discussion like this. He speaks of President Lincoln, and asks what prediction did he make? I said he predicted that “This nation (the United States) cannot remain half slave and half free.” We have a number of prophecies in the Bible unfulfilled. For instance in Mark xvi, 17-18.

“And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.”

Would my friend take prussic acid into his stomach? Can he take up a snake, and receive no hurt? Can he take up a position by the bedside of the sick and cure them? Christ said, “Verily, I say unto you, There be some standing here, which shall not taste death, till they see the Son of Man coming in his kingdom.” Matthew xvi, 28. “All these predictions, the revolution of eighteen centuries,” says Gibbon, “has taught us not to examine too closely the nature of prophecy.” It is not my duty to take up a position, or to guide this gentleman, but to follow him in this debate which I have endeavored to do. I am ready to take up the prophecies concerning Tyre, Babylon and Damascus, and show that they have all failed to come true. About the Jewish throne and the ten tribes of Israel, the Bible contains more false prophecies than true predictions. My friend said I gave some trifling stories, but I did not. I gave

the story about Josephine from good authority. Alison the historian says:—

“The history of Josephine had been very remarkable. She was born in the West Indies; and it had early been prophesied by an old negress that she should lose her first husband, be extremely unfortunate, but that she should afterwards be greater than a queen. This prophecy, the authenticity of which is placed beyond a doubt, was fulfilled in the most singular manner. Her first husband, Alexander Beauharnais, a general in the army of the Rhine, had been guillotined during the French Revolution; and she, who was also imprisoned at the same time, was only saved from death by the fall of Robespierre. So strongly was the prophecy impressed on her mind that while lying in the dungeon of the Conciergerie, expecting every hour to be summoned to the Revolutionary Tribunal, she mentioned it to her fellow prisoners, and to amuse them named some of them as ladies of the bed chamber—a jest which she afterwards lived to realize to one of their number.” In a note, Alison adds: “The author heard of this prophecy long before Napoleon's elevation to the throne, from the late Countess of Bath and the Countess of Ancram, who were educated in the same convent with Josephine, and had heard her repeatedly mention the circumstance in early youth.”

I have also the statement of Josephine. It is thus:—

“One day, sometime before my first marriage, while taking my usual walk, I observed a number of negro girls, assembled around an old woman, engaged in telling their fortunes. I drew near to observe their proceedings. The old sybil, on beholding me, uttered a loud exclamation, and almost by force, seized my hand. She appeared to be under the greatest agitation. Amused at these absurdities, as I thought them, I allowed her to proceed, saying, ‘So you discover something extraordinary in my destiny?’ ‘Yes,’ ‘Is happiness or misfortune to be my lot?’ ‘Misfortune. Ah, stop! and happiness too.’ ‘You take care not to commit yourself, my dame. Your oracles are not intelligible.’ ‘I am not permitted to render them more clear,’ said the woman raising her eyes with a mysterious expression towards heaven. ‘But to the point,’ I replied, for my curiosity began to be excited. ‘What read you concerning me in futurity?’ ‘What do I see in the future? You will not believe me if I speak.’ ‘Yes, indeed, I assure you. Come, my good mother, what am I to fear and hope?’ ‘On your head be it then; listen: You will be married soon; that union will not be happy. You will become a widow and then—then you will be queen of France. Some happy years will be yours. But you will die in a hospital, amid civil commotion.’”

My friend thinks these are trifling stories, and he will not bother with them. I guess he will not, and there are a good many other things put forward in this debate, he will not bother with? He says further, that he brings forward circumstances and refers to the predictions that have been fulfilled. He does not tell, when the account was written, but jumps to the conclusion that it must be so, because it is written there. He tells further that there are clefts in the rocks, and that the cities shall be thrown down, and they shall not be inhabited. All that I can is that the whole country is thickly populated. Does he bring forward Volney, to show that no foot has trod over the land for forty years? He has not Volney there, but some statement from some writer, who knows less about the matter than himself. Why not give the whole of the statement by Volney, and then it will be as much like what he read, as the moon is like green cheese. I deny that when the Jews worshipped the Lord they were in their greatest prosperity. Does not his denial of my statement, show great hardihood? I ask you, was it not, in the days of Solomon's idolatry that Judea was in her greatest prosperity? Was it not when those prophets lived, that they worshipped God in humility? It was not in the days of the

building the temple, that she worshipped your Lord. I cannot see much more to answer. The gentleman says he will not trouble you with details about Jerusalem, but appeals to your common sense. How can you pass a decision without being acquainted with the details? Yet you accuse Infidels of doing this! He says Greece did her work and her glory departed. All that I wished to say was that Greece had undergone the same changes Jerusalem had. The same as England and the United States will in the future. They will take their place in the past, having performed their work, and countries far greater will rise upon their ruins. Do I claim to be any prophet? My friend says in regard to Egypt, that he gives the prophecy. Bishop Watson admits that that prophecy has not been fulfilled. That there never has been a time when no human foot trod upon Egypt. We have here history for hundreds of years, and during the whole of that time, there has not been a period when it was not inhabited. He says that Christ is of the seed of David by his supposed father. His genealogy cannot trace him to David, because he is the Son of God not Joseph. He says that Mary is of the House of David. Will he bring forward proof for that, and if he can I will abandon my position. It is a bold statement. I labor under one disadvantage, this gentleman has all the day to make out his statement, and I have only to criticise. I claim to have brought forward Pagan and other prophecies which are as clear as any in the Bible, and that those which he has brought forward have not been fulfilled. Further that there is no evidence of the divine inspiration of the Bible and the statement the Bible contains evidence of its inspiration above all other books is contrary to the facts of the case.

Mr Marples then pledged himself the next evening, to prove that Mary was of Davidical blood, and Mr Underwood pledged himself negatively.

FOURTH NIGHT.—(FRIDAY, JULY 24th.)

MR MARPLES' Third Speech.

As you are all aware, this evening is the second of the second proposition, the opening having been placed before the audience last evening. First, allow me to repeat one thing, and that, in regard to the syllogism which was given last evening, forming a rule for our debate to-night. The syllogistic mode of argument implies three propositions; first, a major; secondly, a minor; thirdly an inference. The amount of evidence to be brought to bear this evening, and the standard by which that evidence is to be tried, is by the moral part of logic. Secondly, the major proposition is, any subject or proposition, having a preponderance of evidence, is considered thoroughly established and authenticated. The minor proposition is as follows, which I propose to maintain, viz., that the Bible is divine above all books, and contains evidence in preponderance that such is the case, and the inference is, that the Bible is divine. Before I proceed to go into the second point, that of miracles, I may as well give you to understand what the three points of the discussion are. First the fulfilment of prophecy; secondly, the performance of miracles; and thirdly the effects of the Bible upon the world. The first point was taken up last evening, when we went into some of the points relative to the fulfilment of prophecy when I proved that the prophecies of the Bible, were fulfilled. First, in regard to certain cities and



countries, and that I established thoroughly. The second point was, the prophecies in regard to the Lord Jesus Christ, as found in the Old Testament. I maintain that there are no less than forty-eight prophecies, some delivered four thousand years before the events took place, and all of them more than four or five hundred years before their fulfilment. When you consider that during the period of four thousand years predictions uttered by different persons in different countries and ages, all culminating and converging in one point—in the history of one person, it is certainly establishing the existence of a supreme, divine and special power. The prediction first given was that the seed of the woman should bruise the serpent's head, and the serpent should bruise his heel, Gen. iii, 15. Then follows the promise of the Lord to Abraham, Gen. xxii, 18 the coming of the Shiloh, Gen. xlix, 10, the great prophet, Deut. xviii, 15. He was also to be of the seed of David, to be born in the town of Bethlehem, and of a virgin, as well as a host of other prophecies which have special reference to Christ and his kingdom. Can you suppose that all these predictions uttered during the course of four thousand years, could ever have been fulfilled by chance. I have evidence this evening, did the time permit, concerning each passage, which I could place before this audience, and prove to the satisfaction of all reasonable persons, they were actually fulfilled. Now, dear friends, objection was taken last night, concerning the statement I made in regard to the fact that the Lord Jesus Christ should be of the seed of David. My opponent took exception to this and maintained that inasmuch as Joseph who was said to be of the seed of David, was not the real but the supposed father of Christ, and Mary being only a peasant woman, and having no connection with the royal house of David, and she being the actual mother of Christ, he was therefore not of the seed of David. I understand that to be the objection. I came forward at the close of the meeting, and engaged to prove, first, that Joseph was of the seed of David, and that Mary also was of the seed of David. Now, I just take the Word of God itself and by a simple explanation, I think I shall succeed in making this subject rise up before the audience, as clear as two and two make four. Well now, take the New Testament, and look at the genealogies of the Lord Jesus Christ, as to his ancestry and also the root from which he sprang, and you find that Matthew gives the genealogy, and the order which he observe is this. He commences with Abraham and traces down through David, and through Solomon until at last he comes to Nathan who begat Jacob, and Jacob begat Joseph the husband of Mary, of whom was born Jesus, called the Christ. But now, dear friends, I want you to turn unto Luke, and there in the third chapter you will find the genealogy of Jesus. This takes a different direction and commences with the Lord Jesus Christ, and goes on through Seth to Adam, and then to God who is the source of all life. Now, I want you to note, that whilst Matthew traces the genealogy of Joseph through David and Solomon unto the Lord Jesus Christ, and Luke traces it backward through Mary, the wife of Joseph who was the son (son-in-law) of Heli, and descended from Nathan, another of the sons of David. Luke gives the genealogy of Mary and not of Joseph. Solomon was one of the sons of David, and there was another named Nathan, and it is from him that Mary springs. Secondly, both come to the Lord Jesus

Christ, and Christ was therefore, on both sides, the son of David. I know that my worthy opponent will take exception to this, as a mere statement and wanting proof. I want just to note that we have it stated thus in the twenty-third verse of the third chapter of the Gospel by Luke, 'And Jesus himself began to be about thirty years of age, being, (as was supposed) the son of Joseph, who was the son of Heli.' And in this passage I maintain that Heli was the natural father of Mary, and Joseph having married the daughter of Heli, who was called Mary; therefore became the son of Heli, really not being the son of Heli, but the son-in-law. So that Christ instead of not having, as stated by the prophecies of the Bible, part of the seed of David, was of that line, first by his supposed father Joseph, but also through his mother, who was the daughter of Heli, and who came from David through Nathan. My opponent may ask for authority, and supposing that he objected to my statement, and says that Heli was not the father of Mary, then I will ask him who was her father. That is fair, is it not? Fair play is a jewel, you know! Well, we understand that Heli was the father of Mary, and that Joseph married Mary, and secondly being the son-in-law of Heli, the father of Mary, and Heli sprang from David through Nathan, and consequently our position is established. I suppose this may be called an 'ipse dixit,' and my opponent may want authority on the subject. My word, I suppose, is worth comparatively little. This is a statement by the Rev. J. C. Ryle in his 'Expository thoughts on the Gospel' :—

'The third and most probable explanation of the difficulty is to regard Luke's genealogy as the genealogy of Mary, and not of Joseph. Heli was the father of Mary, and the father-in-law, by his marriage, of Joseph. It is not said that Heli 'begat' Joseph, and that the Greek does not necessarily mean that Joseph was 'his son' is clear from the expressions used about Mary and Jude in the other places of the New Testament. It is Mary's family therefore, and not Joseph's, that Luke describes, and Joseph's family and not Mary's that is described by Matthew. In leaving this question I may be allowed to remark that the view I venture to maintain is that of Brentius, Gemarus, Chemnitzius, Spanheim, Surenhusino, Poole, Bengel, Padeus, Lightfoot, Clovius, Gill, Burkett, Henry, Scott and Clark, among Protestants; and of Janrenius, Barradius, Stella and others, among Roman Catholics: and it is also a remarkable fact that Rabbinical writers, speaking of Mary in very reproachful terms, distinctly call her 'the daughter of Heli.'

Mr. Ryle goes on through other details, and admits that there are some difficulties in the way of this explanation, but there are far greater in the way of the other, and our argument is to be decided by a preponderance of evidence. The Jewish writers, as you will perceive, who do not believe in Christ, refer to Mary as the 'daughter of Heli.' But you may ask why does not the genealogy give her name? I answer that it was not the custom of the Jews to record their wife's name, but always to record the wife's name in her husband's name. The Cyclopaedia of Biblical, Ecclesiastical and other history by McClintock, mentions the fact that the Jews recorded merely by the names of the males, therefore Joseph would be accounted the son of Heli. I should have taken up the subject of miracles, but find that I shall not be able to do so just at present, but will detain you a little while longer on the present point, and upon the person and work of the Lord Jesus Christ. The influence he has had and will have upon men, the great good he has accomplished and will accom-

plish in this world, and that the grand salvation will ultimately be brought down to all mankind. I am going to bring into this meeting no less a person and no less distinguished in the world of logic, than that of the name and work of John Stuart Mill, the so-called Atheist. It is a work entitled 'Three essays upon Religion.' Concerning the Lord Jesus Christ he says :—

"Above all, the most valuable part of the effect on the character which Christianity has produced by holding up in a Divine Person, a standard of excellence, and a model of imitation, is available even to the absolute unbeliever, and can never more be lost to humanity. For it is Christ rather than God, whom Christianity has held up to believers as the pattern of perfection for humanity. It is the God Incarnate, more than the God of the Jews or of Nature, who being idealized has taken so great and salutary a hold on the modern mind. And whatever else may be taken away from us by rational criticism, Christ is still left a unique figure, not more unlike all his precursors than all his followers, even those who had the direct benefit of his personal teaching.

"It is of use to say that Christ as exhibited in the gospels is not historical, and that we know not how much of what is admirable has been superadded by the tradition of his followers. The tradition of followers suffices to insert any number of marvels, and may have inserted all the miracles which he is reputed to have wrought. But who among his disciples or among their proselytes was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the gospels? Certainly not the fishermen of Galilee, as certainly not St. Paul, whose character and idiosyncracies were of a totally different sort, still less the early Christian writers in whom nothing is more evident than that the good which was in them was all derived, as they always professed that it was derived, from a higher source."

Is not that a magnificent extract to prove the Bible contains evidence above all other books in the world, of its divine origin. If I do not misunderstand my worthy opponent, he pledged himself, if I succeeded in proving the fact that the Lord Jesus Christ was of the seed of David, and Mary was his mother, he would at once abandon this debate. I should be extremely sorry if he were to fulfil that promise, and abandon this debate, but I think that as much as he did voluntarily make this pledge, he should acknowledge he is beaten. I ask the audience if that is not fair? I will now say a word or two upon that which we found the divine inspiration of the Bible, and that is miracles. Now, what is a miracle? A miracle I suppose to be a supernatural effect produced for the purpose of confirming a mission and its divinity. In the performance of miracles in ancient times we have two objects. First, of mercy; secondly, of divine evidence. A proof that the performer was sent of God. Now, had I time, I would review some of the leading miracles in the Bible, and endeavor to answer some of the objections to them. I will say that in the Old Testament, we have miracles wrought by Moses and the prophets. In the New Testament as wrought by Christ and his apostles. We have no miracles now, because this the age of reason, and I stand upon this platform, and repeat that Tom Paine and myself are at one as to the title of his book; but we are opposite in the object of his book. He wrote it to defy reason, and set it up in opposition to revelation. I believe this is the age of reason, and would use it not to oppose revelation, but to understand it. I know that in this book there are apparent difficulties. I bring my reason to bear, and by its guidance understand them. If they do not yield to my reason, then my reason is defective, and I say let God's Word be true, if every

(Continued on page six.)



## Underwood's Prayer.

Published by Request.

In March, 1872, B. F. Underwood, held a debate two evenings with the Rev. Mr. Taylor, at Westfield, Pa. On the first evening Mr. Taylor opened the exercises with a regular orthodox prayer, and on the second evening Mr. Underwood opened with the following, and his friends thought it a decided improvement upon the prayer of the Reverend gentleman of the previous evening:—

Thou Incomprehensible Being, Power, or Essence, said to exist and to be the Author of Nature, called by different names—Brahma, Jehovah, Lord, Jupiter, Allah—worshiped as a Negro in Africa, as an Indian by the untutored savage of America, and by the mass of Christians as a Caucasian seated on a throne, with a crown on thy head and a scepter in thy hand, and angels all around chanting thy praises and ministering to thy wants—believed among the more thoughtful of thy worshippers to be something of which no correct conception can be formed, and recognized by us unregenerate Infidels only as the aggregate of the forces of nature inherent in and inseparable from matter, constituting the soul of the universe—that which

"Warms in the sun, refreshes in the breeze,  
Glows in the stars and blossoms in the trees"—

whatever thou art, we make no attempt to extol thy name, for if but half as great and good as many of thy worshippers profess to believe, thou canst not be pleased with the flatteries or praises of men. We make no attempt to give thee information, for they who claim to be in special communication with thee declare that thou knowest all things, even the inmost secrets of the heart of man.

We do not ask for any special favors for our opponent, for he has already told thee what he wants, and he is supposed to know his own needs better than we can set them forth. We ask no special favors for ourselves, because, in the first place it does not comport with our notions of fair play to invoke thine aid in an intellectual contest with a gentleman who has come here to discuss with us and not with thee; in the second place, we think we can sustain our position in this debate with no other assistance than that afforded by the silent but powerful aids which lie on the table before us; and in the third place, however much either of us might desire special help from thee, we do not believe thou wouldst interfere to give one the slightest advantage over the other.

But a few years ago our beloved country (this is not said for thy information) was suffering all the horrors of civil war, our hearts were saddened by the sight of "States dissevered, discordant, belligerent and drenched in fraternal blood." Millions of prayers went up from pulpit, fireside and tented field both, North and South, entreating thee to interpose—stop the terrible strife between brothers, and stay the effusion of blood. But the sanguinary contest continued without any intervention by thee, and was brought to a close only when the South had been exhausted in resources, and was no longer able to offer resistance to the armies of the Union. How then can we expect thee to interfere in an insignificant contest like this between our friend and ourselves?

We realize the fact that the intellectual work of the debate must be performed by the disputants, and we think it unwise for either of us to look to thee for victory. Whether "Providence is on the side of the strongest battalions" or not, we notice that they generally win, and without regard to the right and justice of the cause in defense of which they fight. We have not forgotten that the patriot army of Hungary was overwhelmed and defeated by the powerful and disciplined hosts of perjured Austria. "Trust in God, but keep your powder dry," said Cromwell to his soldiers. As we are satisfied that in physical warfare more depends upon the quality and condition of ammunition than upon mere "trust in God," so in an intellectual contest like this we believe that acquaintance with the subject, and power and skill in presenting arguments, are more important than "reliance on thee." Fred. Douglass said he prayed fifteen years, but the prayer most certainly answered in his case was the prayer that he made with his legs, when he ran away from bondage.

An amiable, but evidently visionary individual, frequently called thy son, and believed by many to be "God manifest in the flesh," is reported to have said that with faith to the amount of a grain of mustard seed men could remove mountains. Now we are satisfied from observation and experience that with a mountain of faith we should fail to remove even a grain of mustard seed, unless adequate physical force were applied.

We cannot help noticing that *Christians* have but little faith in thine interposition in practical affairs. Having built a church and dedicated it to thee, they are not content with asking thee to save it from the thunderbolt of heaven. Just like us "unconverted sinners" when we put up buildings for business purposes, they go to the expense of attaching lightning rods to their houses of worship.

Had we any faith in the efficacy of prayer, there are many favors we might solicit; but since we are certain that we can obtain nothing by addresses to thee which would not come just as surely without the prayers, we close these prayerful remarks to turn our attention to our opponent, and to the important subject under consideration. AMEN.

### Men of Science Devout Men.

To the Editor of BOTH SIDES.

SIR,—As some of the correspondents of BOTH SIDES have availed themselves of the published opinions of those whom they deemed able to write more forcibly than themselves, so may others. Availing myself of this custom, I clip the extract below on the Christian side. And whilst writing, I would say, originally of Mr Underwood's lecture (See lecture on Evolution, in No 1,—ED) which I have only just now read, that if we admitted all the facts and deductions they would not prove Atheism, but most of his facts, at least in some of their parts, might be challenged. I see, among other things, he builds on the exploded "nebular theory," so much for the newness of his scientific facts. He also makes more use of Max Muller than he ought to; and he and all must not forget that Muller is a Christian. Now for the extract

J. C.

When some of our modern "scientists," to use the new fangled word, talk with such a lofty and disdainful air of Religion, as if they were tall enough to walk over the heads of the whole Christian world, we feel like asking, "But who are you that set yourselves up as the heralds of a new dispensation of light and knowledge?" We have a strong suspicion that these lordly pretenders are after all but mere smatterers in science. A distinguished Professor in this city, unbiased by any religious prejudice, assures us that Tyndall is but "a third rate man of science;" that he is not to be named beside others in England and Germany, some of whom are devout believers in Christianity. Tyndall's teacher and master in science was Michael Faraday, who was really in that realm, one of the giants of the present century; but he was a humble disciple of Jesus Christ. So was Sir David Brewster, who after all his attainments in science, when he came to die, was raised above all fear by his Christian faith; who died, not in the doubt or despair of the sceptic, not as one "taking a great leap in the dark," but as one who knew in whom he believed; who had all his life served this blessed Master, and now, become again as a little child, cast himself in childlike confidence into the arms of that mighty and ever faithful friend.

So in the past the really great men, the patriarchs of science—the founders of the modern scientific world—were devout believers in God as the author of nature. It is said of Newton that he never mentioned the name of God without uncovering his head, in token of profound reverence and awe.

A century before Newton, the great astronomer Copernicus was not only great as a man of science, but a devout believer in Christianity. His tomb in the Church of St. John bears upon it a Latin inscription, which has thus been translated:

"I crave not the grace which Paul received,  
Nor the favour with which thou didst indulge Peter;  
That alone which thou bestowedst upon the thief on the cross,  
That alone do I entreat."

Kepler concludes his work on "The Harmony of Worlds" with words "I thank thee, my Creator and my Lord, that thou has given me this joy in thy creation, this delight in the works of thy hands. I have shown the excellency of thy works unto men, so far as my finite mind was able to comprehend thine infinity. If I had said aught in which I have sought my own glory, graciously forgive it."

So it may be said of almost all the great promoters of science in the seventeenth and eighteenth centuries, that they were devout men. Pascal's genius as a mathematician was allied with a profound Christian faith. Robert Boyle who founded the "Boyle Lecture," which for more than a century and a half has continued to present the world with able defences of the Christian revelation, was, in his day, second only to Newton. Of the school of scientific men that he gathered about him, there was scarcely one, who was not, like himself, a firm believer in Christianity.

Happily the race of men who are at once scientific and devout, has not died out in the world. Many such there are in England and America, and if they do not make quite as much noise as these loud-talking unbelievers, they are quite as worthy of respect for their scientific attainments. Agassiz was one of the truly great men of science of the age, and he believed in the all-creating Mind. Hitchcock and Silliman were devout Christians, of whom Dana and Dawson, and others like them, are worthy successors.—N. Y. "Evangelist."



BY A MAN OF YEARS.

Written for BOTH SIDES.

I am a Christian, because the Christian revelation was authenticated by miracles worthy of God and the measure they were employed to authenticate. The very fact, that false religion made an appeal to pretended miracles created a propriety, if not a necessity, for true religion to be affirmed by real ones: The greatness of scripture miracles which has been alleged as a reason for their improbability, is that very attribute which makes them such as we might expect, in such a cause. Accept the belief of an Almighty Creator, who has endowed the human race with intelligence and a moral and immortal nature, and that he has made disclosures relative to our relation to him, and our duty to him and our fellow men, and you have a ground sufficient to warrant the temporary suspension of physical law in some cases, or the call into exercise of some higher law of which we know not. To say that an intelligent, personal, Almighty Being who made the Universe, for reasons connected with his own glory, is unable to modify, or give a new direction to his own work, is to give him less freedom and power than his intelligent creatures on earth.

The pretended miracles of false religionists were mere paltry, juggling tricks, but the miracles of the Bible were sublimely great, and in many cases before assembled thousands. In some instances, monuments were erected, coincidentally with them (take the pillar at the place where the Israelites passed the Jordan), or institutions were enacted at the time, or immediately after, to keep them in remembrance, such as the passover, to commemorate the miraculous exodus of Israel from Egypt, and the observance of the first, instead of the seventh day of the week, in memory of the great central miracle of Christianity, the resurrection of Jesus. These miracles were repeatedly referred to by Moses and the other leaders of ancient Israel, and by Christ and his Apostles in addressing the people among whom, or behalf of whom, they were performed; Paul says "All the signs of an apostle were shown among you, in mighty signs and wonders, and gifts of the Holy Ghost." The miracles of Christ were not denied by his contemporary opponents; they barely objected, that they were performed at the wrong time (on the Sabbath, for instance), or in support of what they did not believe; or else that they were performed by magical power, "through Beelzebub, the prince of the devils."

The miracles of the Bible were worthy of God, because their terribly admonitory character, or the greatness of their value and benefit to their recipients, or those on behalf of whom they were performed.

Take, in illustration of the above, the overthrow of the city of the plain and the deliverance of righteous Lot, the plagues in Egypt, the passage of the Red Sea; the wonders in the wilderness, the passage of Jordan and all the wonders connected with the establishment of the Israelites in Canaan, the deeds of Elijah, Elisha, and the other Israelitish prophets, the miracles of Christ, in feeding the hungry, healing the diseases, and raising the dead to life; and those of the apostles, exhibiting similar power, awfulness and usefulness.

The miracles of the New Testament go to affirm the claims of the Old Testament, for its principal facts are accepted in the new. Such as

the creation, the flood, the history of the patriarchs, the exodus from Egypt, the sojourn in the wilderness, the facts of history during the time of the Judges, the Kings, the captivity, and the restoration, you ask for miracles now, and I point to the Bible, the Jews, and the Christian religion. Its transformation of wicked men is the greatest of all miracles.

### The City of God.

BY MRS. D. H. CLARK.

We are told of a City whose marvellous day  
Hath no need of the beams of the sun,  
For the clearness of opal sheds light on its way,  
And the shadows of gloom are unknown,  
Not its anæsthest, heryl, nor chalcedoni wall  
Bath more honor than jasper or sard,—  
In that fairer New Salem is entrance for all  
Whose brows with its seal have been starred.  
Shall the beautiful essence of meaning be lost?  
Can we fail its bright clue to unfold?  
Ah, not one gate, nor twelve, for the entering host  
Which those limitless mansions may hold!  
But that City of vision, that realm of the air,  
Lifts no burden of tears from the earth;  
If the perfume of effort blend not with our prayer,  
'Tis faint plea for humanity's worth.  
There are weary and homeless to shelter and feed,  
There are wrongs to set right at the door;  
And love's deed, prompt and fruitful, though slender the  
creed,  
Shall outweigh all the Rabbins' deep lore.  
Thus eternally founded in truth, shall arise,  
Amid marts and the toiling of men,  
A more beautiful City,—a Salem that lies  
In wisdom and healing of pain.

### Moody's Preaching.

To the Editor of BOTH SIDES.

SIR,—In glancing over the reports of some sermons preached by Mr. Moody, in London, as published in an "extra" of the *Witness*, I was really astonished at the mass of simple and crude matter put forward to illuminate the people of this 19th century, in enlightened England. In the backwoods of Canada one may hear, any Sunday he pleases, the very same kind of matter put in just as good form by local preachers, fresh from the plow or the workshop, at whom city congregations would turn up their noses, if offered to them as religious teachers. Moody's preaching seems to me to be childish in the extreme, and adapted only to persons of the very commonest capacity. It is chiefly a repetition of those hackneyed phrases, about the atonement made by Christ's death, forgiveness of the sins of sinners on account of a good man's execution, the mysterious new birth and the reception of the Holy Spirit, the suddenness of conversion, or of making a bad man into a good one, backed up by Scriptural phraseology most of which is now regarded by every thinking man as simply words without meaning, or at the best language highly and obscurely figurative; and of other revivalistic ejaculations of the same kind. There is nothing that appeals to the understanding—nothing that teaches man that as a man he should develop—grow and improve in everything that is useful and good for the race—and that just as he does this he will fulfil his destiny in this world, and be in the proper way to happiness hereafter—that there is a sowing and reaping

and that the latter will be the result of evil former.

We had thought that the intelligence of England and America had advanced beyond the idea of a literal "fall of man;" a literal Chosen people of God, the Jews; a supernatural birth, crucifixion and resurrection, literally of a veritable son of God, who by these processes appeased the wrath, or anger of a God (who ought to be unchangeable,) and so far wrought upon his better feelings as to induce him to pardon sinners whom he had condemned to die provided they would sufficiently entreat him; and in fact beyond the whole idea of representing God a magnified man, and illustrating his dealings with the world by the practises of courts of justice among semi-barbarous people where an innocent substitute might be executed in place of a guilty criminal, and their sense of justice be satisfied, when two wrongs made up their idea of right—we had so little notion that such childish and crude doctrines formed the bulk of the great Mr. Moody's discourses, that when we come to read a few extracts and find that the whole matter was essentially of this sort, we could not refrain from expressing surprise at the support he received from men whose intelligence should place them beyond giving countenance to a system of instruction made up wholly of fables. But curiosity, and a desire to hear something new, was doubtless the great motive that drew the thousands to hear him; they were no more drawn there by the power of God, than they would be to any other place of amusement or excitement.

The complaint is constantly made that science is at variance with religion, and that scientific men are not as a rule devout religious worshippers; there is some truth in the charge, and the reason is obvious.

Scientific men are accustomed to be guided by reason, but religion, as taught by Moody, Varley, and the like, is irrational, absurd, and repugnant to the higher human intelligence. Reason is not only ignored by them, but is accounted of the nature of Sin when applied to the investigation of man's religious beliefs; faith in the dogmas they proclaim is the only ground of salvation, and every man is warned to believe in their teachings. Scientific men investigate by the powers which God has given them, as well as those men do and a great deal more accurately, and they do not feel inclined to give up ascertained truths to which all God's works bear witness, though they may be at variance with incredible narratives foisted upon the world by nobody knows whom, and testified to be the revealed will of God by witnesses as incapable of proving the assertion as are the men who are preaching it to-day.

We think the less of this exciting, imaginative personification of truth we have in our pulpits, and the more of earnest and forcible demonstration of God's methods of dealing with men from a common sense point of view, the sooner may we hope for a rational system of religion which none can reject, forasmuch as it will be founded on the principles that rules the worlds, and govern man in his physical, moral, mental and spiritual natures.



man be a liar. This is the age of reason and not of miracles. The age of miracles closed with the book of revelation. We have the Lord Jesus Christ as the great medium interceding with God—he is the great sum and substance of the gospel,—he is the great medium through which we can inherit life hereafter.

**MR. UNDERWOOD'S Third Reply.**—With great pleasure I, so far as I am concerned, resume this debate this evening, and judging from the demonstrations, I presume that there are some here this evening who think that I have no right to make any address during this debate. And perhaps some here in the condition of a judge who, having heard the argument on one side, said, 'Let us hear no more, gentlemen, because if I hear the other side I may change my mind.' I will take up that subject. He said that I had promised, if he proved that Christ was of Davidical blood, and that if Mary was his mother, I would abandon the debate. My statement was that if this gentleman proved that Mary was of Davidical blood I will abandon this debate.

**MR. MARPLES**—That is not the point at issue.

[Mr. Underwood's reply became inaudible, but it was evident, from a few words we were enabled to distinguish, that Mr. Marples had mistaken the word 'Levitical' for the word 'Davidical,' used by Mr. Underwood. A perfect babel ensued, mingled with yells, hisses and various cries. It was feared that some of the rasher portion of the orthodox party present would resort to force, but to the credit of the Rev. Mr. Marples, it must be said that he used his utmost endeavors to prevent a disturbance, and eventually soothed the audience down, acknowledging that he had mistaken the word 'Levitical' for 'Davidical.' We cannot refrain from here making the remark that too much praise cannot be bestowed upon Mr. Marples for his gentlemanly conduct at this juncture of the proceedings, when, through a supposed wrong, the more rash portion of both parties would probably have resorted to blows, in which the Christian side would have won. Instead of allowing this to be done, Mr. Marples acted in a manner that should gladden the heart of every Christian, that they had in their ranks such a noble minded champion, and that of every Freethinker, that they had such a justice-loving and fair opponent.—ED.]

**MR. UNDERWOOD resumed.**—The words that I have down here are, that if he succeeded in establishing Christ was of Davidical blood I would abandon the debate. I maintain that the point at issue is whether Mary was of lineal descent from the House of David. I made that statement not rashly, and with a full understanding of all its issues. I said that everywhere in the Bible it was spoken of in connection with Joseph, and not of Mary. Then he read that about Heli and Joseph being his son-in-law. If you turn to the genealogies you will find in Luke an after thought, and in Matthew a list of names commencing with Abraham (for they commenced recording that way), down to Abia, of whom it is said that Zacharias, the husband of Elisabeth, was descended. Now, suppose we turn to this gentleman's theory. He says that there are two genealogies, and that they are different. That is very true, for it has been a source of bother to many theologians. He says that Heli is the father of Mary, when there is not the slightest statement of the kind. Even Luke says Joseph was of the House of David. Nothing of the kind is said of Mary.

'To a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary.' (Luke i, 27) 'And Joseph went up from Galilee out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David.' (Luke ii, 4).

Nothing whatever is said about Mary's Davidical descent. Mary was cousin of Elisabeth. Elisabeth was of the daughters of Aaror, but not of the house of David, as can be seen from Luke chap. i, verse 5. The husband of Elisabeth was

of the course of Abia, which was in the line of David, as given in the genealogy of Matthew, (Mat. i, 7) but it is no where said that Elisabeth was of royal blood. We will turn to some authority on the subject. Here is the opinion of the Rev. Dr. McNaught, from his 'Doctrine of Inspiration,' pp. 28, where, speaking of the genealogies in Matthew and Luke, says:—

'On the first glance these genealogies, as given by Matthew and Luke, are so evidently different that it has been the ordinary, if not invariable practice of Christian harmonists and commentators to represent the former Evangelist as recording the descent of Joseph, while the latter Evangelist is said to have given the pedigree of Mary. We will say nothing of the plausibility of this explanation, which acknowledges the genealogies to be wholly different, and supposes they belong to two persons. Our questions must rather affect the truthfulness of this mode of explaining away the difficulty. Let the reader bear in mind how Matthew states that 'Jacob begat Joseph the husband of Mary' and how Luke's words are 'Joseph which was the son of Heli,' and then let the reader say whether it is truthful to allege that these different genealogies belong to different individuals. Is it not plain that each of them professes to trace the lineal descent of one and the same man, Joseph? If we are still to be told that when Matthew professes to give the descent of Joseph he is to be understood as giving the descent of Mary, then we simply rejoin that such an explanation is nothing more nor less than an abandonment of the idea of inspirational infallibility; for it represents the Bible as saying one thing and meaning another.'

When a distinguished clergyman and author like McNaught declares there is no evidence that either genealogy is that of Mary: when he is compelled to concede from the standpoint of a Christian that there is no evidence that Mary is of the house of David, I may surely say, 'Not proven!' I may add the statement of an able and candid English writer, John Scott. (Life of Christ, p. 20):

'Paul lays great stress on the circumstance that the promise given to Abraham was made, not to his seed, as of Mary, but to his seed which is Christ.' To whatever passages in the Psalms or elsewhere Peter may be supposed to refer, to the Jews unquestionably the words meant, what they appear to mean, that such anticipations could be fulfilled by a preternatural birth, without any known father, from a virgin of whose Davidic descent there is the slenderest possible evidence, or rather no evidence at all, is a conclusion which can be acceptable to those only who believe in alleged historical narratives on no other grounds than that they wish them to be true, and dare not call them in question.'

That is all there is about it, and you must now judge for yourself. There is not a single word in the Bible which says that Mary is of royal blood. We come to the next point—the Messianic prophecies. He says there are prophecies spreading over four thousand years, which I call upon him to prove. He referred to the seed of the woman, and here are the exact words:

'And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.' (Gen. iii, 15).

There is no more reference to Christ than there is to me. It was simply that they saw the serpent running upon the ground, and wondering why it was different to other beasts, they attributed this curse to it. Let us now look to Isaiah vii, 14.—'Therefore the Lord himself shall give you a sign; behold a virgin shall conceive and bear a son, and shall call his name Immanuel.' The following part in the next verse is generally omitted,—'Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.' At that time the King of Judea, Ahaz, was being warred against by Rezin, the King of Syria, and Pekah, the King of Israel, and the prophet told Ahaz that his enemies would be overthrown. Ahaz asked for a sign, and that respecting the virgin was given to him, and in the sixteenth verse it says:

'For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings.'

In the next chapter we are told that the proph-

et went in unto the prophetess (virgin) and she conceived and bore a son. This has no reference to Jesus. Then we are told he was to be of the House of David. I leave it to you to determine whether that portion has been established or not. The Messiah of the old Testament, was to be a different person altogether, and was to restore the ancient prosperity of the House, and they should go unto Jerusalem and serve God. A prophet shall come up after Moses like unto him! Was Jesus like Moses? He never slew an Egyptian. Moses was a great murderer, and slaughtered women and children. Christ is named the Prince of Peace. If these prophecies were taken up individually we could do justice to them. I have only had time to take up one or two and make them specimens of the remainder. He quotes from John Stuart Mill, and I am not disposed to complain of that. There is much in Jesus Christ, that John Stuart Mill, and all Freethinkers admire. We all admire the teachings of Christ, though some of them are impracticable. I do not mean to say that Buddha had such a good life or gave such moral teachings as Christ, but Max Muller will tell you that he taught the purest morals before the coming of Christ. Some of his parables have the appearance of being borrowed from Christ, but such could not have been the case as he lived long antecedent to Christ. There are none of the morals of Christ which are not pre-existent. See the hymn of Cleophrantes to Jupiter. The doctrine of the brotherhood of man, was a prominent doctrine in the east and Buddhism. The doctrine of self-examination was taught by Plato and Pythagoras. Christ never claimed to have originated them, that claim has been made by his followers. The golden rule was taught by Confucius B.C. 500. But in his work on Liberty, criticism and condemns such teachings as "Take no heed for the to-morrow," etc., and at the same admits there is much else we can admire. I will not give you the creed of Bib. admirers, which will sufficiently explain why I disbelieve in it. I believe there is a God, who made the universe out of nothing. I believe he knew everything, before there was anything, save himself to know. I believe he made everything, yet is not the author of evil. I believe that imperfection (sin) came from perfection. I believe that a being of infinite power and infinite love, made a being who from a state of innocence became a devil, and through the strategy of this devil I believe sin entered the world. I believe, that in consequence, the whole human race became reduced to a lost fallen condition. To remedy the wrong done, I believe that God "took on flesh and dwelt among men," was born of woman, nursed at her breast and nestled in her arms. I believe that after many hardships and much persecution, he was arrested, tried, condemned, nailed to a cross, and died in excruciating agony. I believe that his last words were "My God, My God, why hast thou forsaken me?" I believe that in spite of the great sacrifice rendered necessary by the strategy of the devil, but comparatively few will be saved, while the majority of mankind will be damned forever. I believe that the Jewish and Christian Scriptures are a revelation from God. I believe all that these books relate. I believe that light was made the first day, the firmament the second, grass and fruit trees the third, the sun, moon and stars the fourth, fowl and fish the fifth; cattle, creeping things and man, the sixth day; and after these six day's work I believe God "rested and was refreshed." Ex xxxi, 18. I believe that all the animals of the earth were once brought to Adam to be named. I believe that a serpent talked, that the same reptile was made to run on its belly, because of the part it took in the garden of Eden; that the reptile was made to act in a certain way and then cursed for what it could not help doing. I believe that the ground was cursed for man's sake. I believe that death, although it seems as natural as life, resulted from sin. I believe that there was a tree of knowledge of good and evil. I believe that partaking of its fruit or getting knowledge under the circumstances was sinful. I believe that God in ancient times appeared to men, showed his back to Moses and his face to



Israel. I believe nevertheless, that "no man hath seen God at any time." I believe that God converted a woman into a pillar of salt, because she looked back upon her home. I believe that he stopped the sun on a mountain, and the moon in a valley, that one nation might have sufficient daylight to enable it to finish butchering another nation. I believe that he caused a fish to swallow a man, to keep him in his belly three days and three nights, and finally to spew him on the land, high and dry, safe and sound. I believe that to prevent men building a tower that should reach unto heaven, God confounded their language. I believe that he destroyed all mankind, one family excepted, by a flood, because of the wickedness upon the earth, and then re-peopled the world with a race quite as bad as the first. I believe that once there were crowded into an ark, pairs and septuples of all the species of animals on the globe, with food for the same for more than a year. I believe that God selected one nation from all others, and made it his special favorite. I believe that he commissioned and commanded said nation, to exterminate by the sword, all the nations whose territory they wished to occupy or pass through. I believe that he ordered mothers and their new born babes to be butchered. I believe that he authorized Jewish soldiers to kill fathers and mothers, brothers and sisters, and then to force the virgin daughters to marry the murderers of their relatives. (Numbers xxxi.) I believe that God once killed more than 50,000 Israelites for looking into an old ark. I believe that he destroyed 70,000 Israelites, because a king took a census of his people. I believe God put a lying spirit in the mouths of Ahab's prophets and sent them out on a lying mission. I believe that he commanded the destruction of the Amalekites for what their ancestors had done four hundred years previously. I believe that God is a being of infinite perfection, and yet is pleased and displeased every day. I believe he is unchangeable and yet a "prayer answering God." I believe he has infinite power and desires all men to be saved, yet nearly all men will be damned. I believe that he is the author of all things, and "doeth all things well," and yet I think it is right to kill the bugs, insects, and vermin that destroy my grain, my trees and plants, or annoy myself. I believe it is sinful and dangerous not to believe these things. "He that believes and is baptized" I believe, "shall be saved; he that believeth not shall be damned." "He that doubteth is damned alway." "I believe, O Lord help thou my unbelief." Is there anything more monstrous, absurd or ridiculous than this, the whole of which is in the Bible. Christianity is based upon a dream, upon the murder of an innocent person who died to save men who are criminals, and I sometimes call it the bankrupt scheme of salvation. It is based upon miracles which have no evidence, which have no support in history. We are called bad men because we will not make Christ a scapegoat for our sins. We say if we are wrong, let us bear our wrongs ourselves, and not heap it upon the shoulders of an innocent person. I have as great a veneration for the Bible as I have for the Vedas; but when you claim for the one that which you do not claim for the other, I differ with you. All these ideas originated in different countries, just the same as the other religions did. Max Muller gives us an account of how the Canon originated in the Hindu religion, and shows us how it fostered a number of sects the same as Christianity did. I think that my friend's position has not been established and there has been general evidence furnished by the failure of the prophecies and other sources that is of human origin and therefore stands on a par with other works. Here is a prophecy in the Bible that has never been fulfilled. The second coming of Christ. Paul says in I Thessalonians, i, 17, "Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." The early Christians believed that the end of the world was at hand, but the revolution of centuries, has shown the fallacy of the notion. To go back

and twist the language out of its natural meaning, and say that it does not mean what it says, is to take a liberty with the book that would not be allowed in anything else. I do not ascribe dishonesty to my friend or to parties but they have a peculiar way of interpreting it. We have the prophecies given by a woman years ago, several of which have come true, the death of Charles I, etc, and this prophecy is positively known to have existed a number of years before many of the events in it transpired. It is called Mother Shipton's prophecy.—

Carriages without horses shall go,  
And accidents fill the world with woe,  
Around the world thought shall fly  
In the twinkling of an eye  
Water shall yet more wonders do,  
Now strange, but yet they shall be true:  
The world upside down shall be,  
And gold be found at the root of a tree;  
Through the hills man shall ride,  
And horse nor ass be at his side;  
Under water men shall walk,  
Shall ride, shall sleep, shall talk;  
In the air shall men be seen  
In white, in blue, in green;  
Iron in the water shall float  
As easy as a wooden boat,  
Gold shall be found and shown  
In land that's now not known;  
Fire and waters shall wonders do;  
England shall at last admit a Jew;  
The end of the world shall come  
In eighteen hundred and eighty-one.

I will not answer for the last of it. This if found in the Bible would establish its divine origin. Berkely in his poem predicted that "Westward the tide of Empire rolls its way." We have a number of singular prophecies but they are all ignored. But this gentleman rushes to the Bible and brings up a story about a serpent as a proof of the supernatural ability of Jesus Christ.

MR. MARPLES' Concluding Speech,—Just at the outset, will my opponent permit me to ask him for the name of the person who uttered the prophecy which he gives?

MR. UNDERWOOD—Mother Shipton.

MR. MARPLES—In my country there was a story of that kind which passed under the name of Nixon, and now it has got to Mother Shipton. First, the genealogy of Christ. My opponent has endeavored to make out that Mary was not the daughter of Heli, but he does not say whose daughter she was, and consequently I still maintain that Mary was in point of fact the daughter of Heli, and consequently of the seed of David. He says that she was the cousin of Elisabeth, but does he not know that they apply that term sometimes to friends. That is the abstract meaning of the word cousin. He will have yet to prove that the term cousin there refers to a relative and not to a neighbor or friend. I have been exceedingly struck during the debate, and have noticed that my friend's logic is rather lame, it limps; and is lame in this sense: While he seems to have some kind of evidence in aid of the position he takes, he always takes that possessing a minority of evidence instead of a majority. The terms of the debate were to be that he was to get a preponderance of evidence or fail. The whole thing is a failure, and logic knocks it down. Well now, what is the fact? I will show you. We have this statement here, and brought forward no less than twenty persons to establish this statement. My friend brought two. Would you say that two form a majority? I would not expect that a reasonable people and persons of intellect would be gulled in that way. Our

agreement requires a preponderance of evidence, and we reject the whole as no proof. The Messianic prophecies. Now, on that subject my friend is a very good scripturarian, but to-night he was not very clever in getting out with his passages. We ought to sympathise with our friend in his difficulties, and yet at the same time I thought that as he was going on and trying to explain about the subject, and the passage in Isaiah, I thought that if he could bring it out as it is, what grand truths he would represent. They are circumstances which their fulfilment in the Lord Jesus Christ have afforded consolation to millions in the past and present, and will continue to do so in the future. My opponent stated that Moses commenced his public life by committing a murder. Is there a Bible reader here who believes that Moses commenced his public life by committing a murder, or killing the Egyptian. It was just human impulse that led him on, and he went astray—it was just like something that took place in Sheffield once. I was preaching out doors and a man said to me, 'If you have a church why not preach in your church?' I replied that as an Englishman I had a right to preach anywhere, as long as the owner did not object. This man still continued to interrupt me, when another person in the audience, in a rough, zealous way, said, 'If you do not stop, I will black your eyes.' That was the spirit of Moses. Moses commenced the great life when called by God some time after the period referred to. My friend said that the teachings of Buddha could never have been obtained from Christ, because Buddha existed hundreds of years before Christ. I would remark that Max Muller is a great linguist, and on the subject of language is the greatest authority in the world, and I saw sometime ago that he had published a work on comparative language, which I felt would be a very useful and valuable work; but when I saw some time since that he had also taken up the subject of comparative religion, I felt that he would make just as great a mess upon that subject as Professors Huxley and Tyndall had. When he touches that subject he touches something upon which he knows comparatively nothing. Prof. Max Muller as an authority on language is powerful and authentic, but on the subject of religion is no authority at all. In opposition to his statement I make this statement that anything and everything that is good in all the Pagan religions has been obtained from the revelation of God in the Bible. It was easily obtained from the promise of the seed of the woman, up to those ideas of a later date, and their claiming to have originated them is simply an illustration of the fallen state of humanity, which would turn the truth of God into a lie. The first proposition discussed in this debate was that 'Atheism, Materialism and Modern Scepticism, are illogical and contrary to reason,' and I believe that I most thoroughly established my position, whatever my opponent may say. The second proposition was, 'That the Bible, consisting of the Old and New Testaments, contains evidence beyond other books of its Divine origin,' and I leave it to you whether I have not established that also. I will just say that



when I saw the communication of my respected friend, Mr. Allan Pringle, in the *National* newspaper, and the name of the Rev. John Carroll, I made inquiries as to where I could get their addresses, and said that I was disposed to challenge Mr. Pringle to debate on the subjects which I had seen him defend in those communications. And now, my friends, my time has expired, and I must conclude, believing I have done my best as the instrument in God's hand to defend this book, which has withstood far more vigorous assaults than received in this debate, and will yet withstand them. I reverence this book as containing a divine revelation of God's will to us, and love to read and study it, for

"A glory gilds the sacred page,  
Majestic like the sun;  
It gives a light to every age—  
It gives, but borrows none.

The hand that gave it still supplies  
The gracious light and heat;  
Its truths upon the nations rise—  
They rise, but never sit."

Then, clasping the book to my heart, I would exclaim:—

Should all the forms that men devise,  
Assault this book with treacherous art,  
I'd call them vanity and lies,  
And bind the Bible to my heart."

#### MR. UNDERWOOD'S Last Reply,—

Instead of taking advantage of my friend, as he anticipated I would, I will review the positions made, and I trust I am too much of a gentleman than in my closing speech to take advantage of an opponent, especially when he is as courteous as Mr. Marples is. He has shown far more courtesy than many in the audience have. My friend says that this prophecy has been ascribed to another person. This prophecy has been ascribed to this woman for hundreds of years, and reaches back in history for a number of years, and there is no doubt that the prophecy was in existence fifty years ago, and was talked about. It does not matter whether it was written by one person or another, but it is true that it was written over fifty years ago. He says that cousin means a friend. He does not say so positively, but he cannot find any authority for the statement. "My logic limps!" I will say that he has talked about logic most, but I trust that I have observed it most. My friend has studied up the technicalities of logic, but I have not seen the application of it during the debate. He gave us a syllogism the other evening, but where did he apply it? He says the debate must be decided by the preponderance of evidence, but it is not so, it is by the value of the evidence. Truth does not always lie on the side of the majority, but on the weight of the evidence. The best evidence we can get is the evidence that we should bring forward. He says that he has given you a number of prophecies, and has only examined two. He has not given you any prophecies; he has only given you something that the Bible teaches. I gave you an example of that from the two prophecies, and he says that I have given you two objections, while he never tries to repudiate them or to defend his position. I was unfortunate as a scripturarian. I leave you to say whether I have not evinced as much readiness to quote passages of the Bible, on the spur of the moment, as he has, with all his months of pre-

paration for this debate. I knew nothing until I appeared on the platform, as to the position he would take. I mentioned that Moses started out on his public career by murdering the Egyptian. I do not find fault with his action, but I say that it is contrary to Jesus, who said, "I say unto you, 'that ye resist not evil.'" (Mat. v. 39). The prophecy was that another should arise up like Moses, and I strove to demonstrate the failure of that prophecy. Moses was a man of blood and war, and Jesus is represented as the harbinger of peace. Moses carried war in all directions, and killed by the command of God, women and children. Christ is represented as revoking the old Mosaic system. The one is not a type of the other. He says that it was an impulse on the part of Moses. Yes, that is true! So it is with many such crimes. He says that Max Muller is great on philology but not on comparative religion. I deny the latter part of that, and say that he is most acquainted with the subject, and it is by an acquaintance with the language in which the Vedic hymns were written that he is able to know what Buddha did teach. In his *Science of Religion* (p. 113), he says:

"Between the language of Buddha and his disciples, and the language of Christ and his apostles, there are strange coincidences. Even some of the Buddhist legends and parables sound as if taken from the New Testament, though we know that many of them existed before the beginning of the Christian era."

My friend says that whatever is good in those religions is copied from the Bible. I would refer him to the statement in reference to Socrates, made by a Christian minister, the Rev. George B. F. Cockle, a member of the Methodist Church in the United States, and Professor in the Michigan College, who differs from my friend, and says that it is only the unskilful advocate of Christianity who strives to depreciate the teachings of the religions of antiquity in reference to the Bible. We have proof that there are books five thousand years old, or pieces of papyrus which contain a morality far more lofty than that found in the Pentateuch. In fact the whole Jewish religion is but an out-growth of the Egyptian and other religions. The Bible does not contain one single doctrine, one single precept that was not in the other. He says we must have a preponderance of evidence. Has he brought any; he has quoted from some books, but what has he accomplished? He told you in one of his early speeches that he was going to test the Bible by the moral rule, and I mentioned the 31st chapter of Numbers, to entice him to do so. He only glides over it, and never gave an opportunity to demonstrate the failings of the Christian religion. Then his concluding poetry, it is rather rhythmical and beautiful, but there is no logic in it. I say that he has brought forward no genuine evidence, and the Bible is no more inspired than other books. The Bible has beauties, we do not deny, but it has also defects. It has more contradictions, perhaps, than any other book written. More obscenities than any other book published. George Francis Train was arrested for publishing in a tract without any comments, the obscene portions of the Bible. The fact that it contains these indecencies is a proof, that it never came from a divine source. These gentlemen say, that it contains two elements—the divine and the human; but, they are so mixed up, you can not tell where the one begins and the other ends. It has no internal or external evidence of its divine origin. He says that miracles form the basis upon which its divine origin is

formed, and forgets to bring forward one of them to be criticised. When these miracles are subjected to criticism they disappear at once. Albert Barnes, says:—

"A more material and important question still is, whether there is any stronger evidence in favor of miracles, than there is in favor of witchcraft, of sorcery, of the re-appearance of the dead, of ghosts, of apparitions? Is not, the evidence in favor of these as strong as any that can be adduced in favor of miracles? Have not these things been matters of universal belief? In what respect is the evidence in favor of the miracles of the Bible stronger than that which can be adduced in favor of witchcraft and sorcery? Does it differ in nature and degrees; and if it differs, is it not in favor of witchcraft and sorcery? Has not the evidence in favor of the latter been derived from as competent and reliable witnesses? Has it not been brought to us from those who saw the facts alleged? Has it not been subjected to a close scrutiny in courts of Justice—to cross-examination—to tortures? Has it not convinced those of highest legal attainments; those accustomed to sift testimony; those who understood the true principles of evidence? Has not the evidence in favor of witchcraft and sorcery had, what the evidence in favor of miracles has not had, the advantage of strict judicial investigation, and been subjected to trial, where evidence should be, before courts of law? Have not the most eminent judges in the most civilized and enlightened courts of Europe and America admitted the force of such evidence, and on the ground of it, committed great numbers of innocent persons to the gallows or to the stake?"

"I confess that of all the questions ever asked on the subject of miracles, this is the most perplexing and the most difficult to answer. It is rather to be wondered at, that it has not been pressed with more zeal by those who deny the reality of miracles, and that they have placed their objections so extensively on other grounds.—pp 161, 162.

Thus if we examine the Bible we discover that it contains a mixture of the good and the evil, and which if we strove to carry out would ensure our being arrested or estimated as out of our minds: A god of infinite love and purity could never have ordered little children to be murdered upon the breasts of their mothers, and then take the young virgins for a fate to which death would be preferable.

THE END.

LITERARY NOTICE.—We have received for notice, "A compilation of the inconsistency of the Inspiration of the Bible," by Dr. D. Arter, Carlo Illinois. It is a pity that a work which shows the traces of so much research, should be the victim of so many typographical errors. We also do not think that any cause is to be bettered by the use of such language as "those holy, lantern jawed, fanatical, bigoted ignoramuses, calling themselves Christians." However in spite of these faults the book is worth a reading.

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